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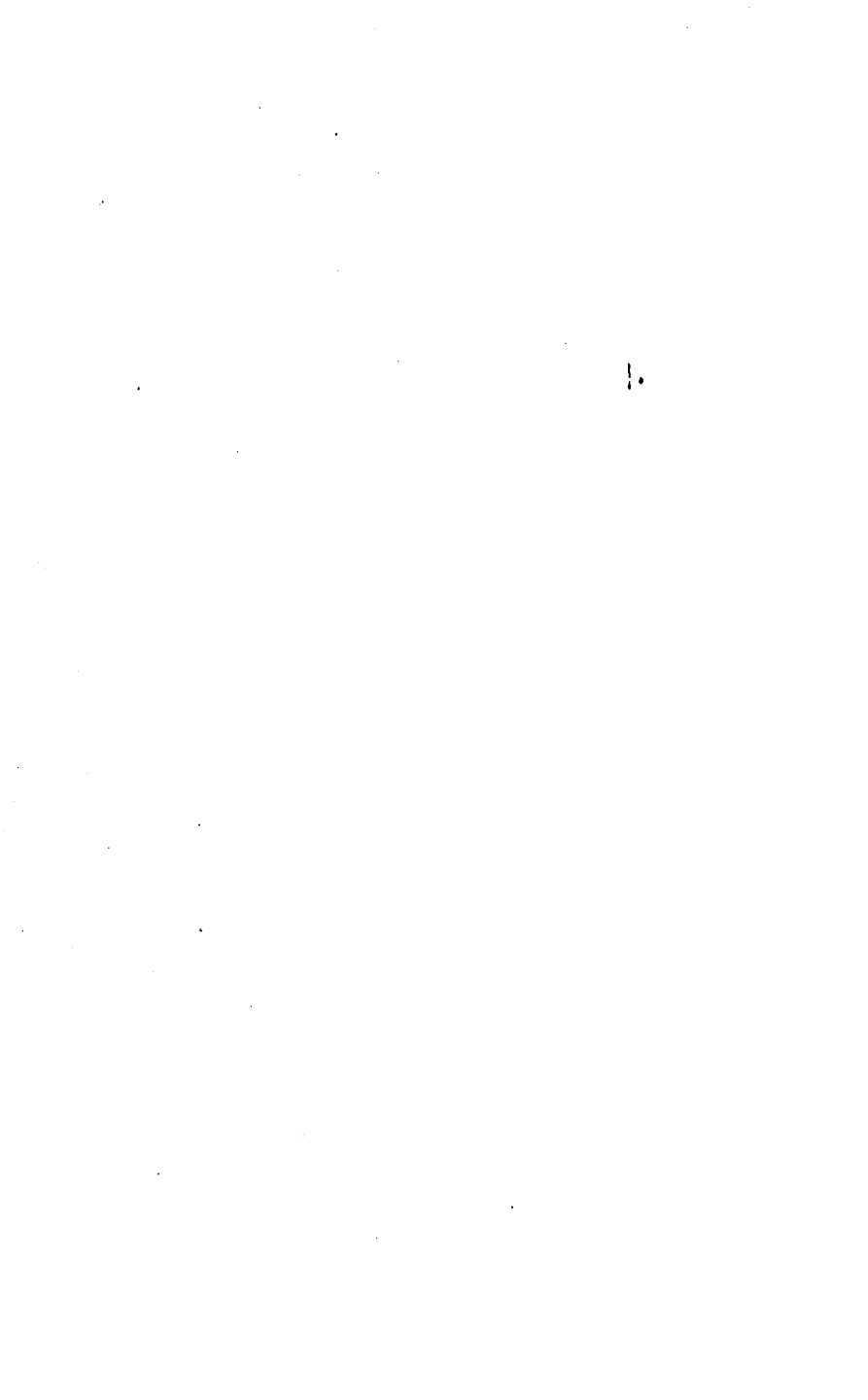
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AUTHOR OF

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LITURGIES,' ETC.

WITH PREFACE

BY THE

VEN. THE ARCHDEACON OF LONDON

'Criticism is nearly useless unless the critic quotes innumerable
examples.'—DAVID HUME

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(WEST HARTLEPOOL, DURHAM),
IN MEMORY OF
SIX HAPPY AND SUCCESSFUL YEARS OF SERVICE
AS THEIR
CONDUCTOR AND FRIEND,
1897 TO 1903

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PREFACE

AS an Examining Chaplain of twenty-seven years' standing, I have been throughout startled and concerned to find how little training and preparation are given to young men about to be ordained as to the composition and delivery of sermons and addresses, which are unquestionably amongst their foremost duties. In many cases absolutely nothing is done at all ; the new deacon, lately a boy at college, appears for the first time in the Seat of Teaching in the church with no instruction whatever as to matter, method, manner, or style. In some cases he has delivered one or two sermons in a college chapel, with subsequent criticism ; but this does not supply principles or practice. In some cases careful lectures are given on Homiletics, and there is a course of lessons on voice-production ; but such are in a minority, and it is indeed strange that some system is not universal. It is wonderful what a difference is at once felt in the attention of the congregation when the magnificent chapters of Holy Scripture,

as well as the exhortation in the pulpit, are given forth with clear and distinct utterance, with sympathy and intelligence behind the voice, in perfect freedom from the uncomfortable restraints of monotonousness, with flexibility of tone, and an impressiveness that comes from the heart. As I write this, I have before me a letter on this subject from a Professor at a Theological College: 'You will be interested to know that we now have here a three years' course of training in sermon composition and delivery, compulsory on all candidates for ordination. The preachers are carefully taught first, then they deliver their sermons in chapel before the men of their years, and are afterwards criticised publicly by the Professor and by their fellow-students. I introduced the system (which I learnt by visiting Nonconformist and Roman Catholic Colleges) as a voluntary thing soon after I came here; but two years ago the Principal and the majority of the Board, becoming convinced of the great utility of the method, made it strictly compulsory. The men are making immense progress in pulpit power under the system. . . . We must train our preachers if we are to attain the Nonconformist standard.'

Mr. Monks has desired to provide a comprehensive manual or assistant for young preachers.

The principles he has adopted are, I think, right, and have the support of writers on rhetoric, composition, preaching, and reading. He has studied with advantage the resources that lay to his hand, and illustrated his chapters with apt and copious quotations. The work is of a simple and popular character, and should be welcome and suggestive to many in the early days of their ministry, when every help is greatly needed. The devotional tone of the book will remind them that after the most complete study of method, and the most earnest and conscientious preparation, it is the Spirit of God alone that can fire the preacher's heart, and unite both preacher and people in the true temper for learning the things of God.

WILLIAM SINCLAIR.

THE CHAPTER HOUSE,

ST. PAUL'S CATHEDRAL, E.C.

February, 1905.

ERRATA

Page 5, second footnote, *for* 'Dr. Carpenter' *read* 'Dr. Boyd-Carpenter,' and elsewhere as here with a *hyphen*.

Page 29, footnote, *for* 'Montague' *read* 'Montagu.'

Page 36, line 32, *for* 'Cicero, Tully' *read* 'Cicero or Tully.'

Page 56, line 14, *for* 'And Burnap that' *read* 'And Burnap declares that: "As well as enabling me to master my own mother-tongue—no mean desideratum in itself—the study of languages gives me access,"' etc.

Page 67, line 31, instead of as part of the *text*, *read* as *footnote* to remarks on Plato's banishing poets from his 'Republic,' the quotation from Spencer: 'Whoso will dip into Hugh Miller's book on Geology,' etc.

Page 69, footnote, *for* 'Herschell's' *read* 'Herschel's,' etc.

Page 82, line 5, *for* 'Melville' *read* 'Melvill.'

Page 84, line 11, *for* 'The point of which is this,' *read* 'The point of the story seems to be this.'

Page 87, line 3, *after* Archbishop Leighton *ignore* comma and insert 'is.'

Page 91, footnote, *for* 'Harold Burnet' *read* 'Harold Browne or Burnet,' etc.

Page 93, footnote, 'Introduction to Historical Theology' is the *full title* of the book, and is referred to in *this sense*.

Page 94, footnote, 'Ed.' refers to Dr. Kirton only. Dr. Matthews is the *AUTHOR* of the book mentioned.

Page 220, footnote, *for* 'geology' *read* 'Geology.'

Page 339, footnote, *for* 'Art. by,' etc., *read* 'Review in C. F. N. of Dr. H. Ford's book on "The Decadence of Preaching" (Elliot Stock).'

INTRODUCTION

‘ I LIKE to gather hints about preaching from all quarters,’ said the late Bishop of Liverpool, in a lecture on ‘Simplicity,’ which he gave to a clerical audience in St. Paul’s Cathedral. But this taste was not peculiar to his lordship. It is more or less characteristic of every true preacher. He desires to know something of the methods and habits, the principles and practices, and even the difficulties and eccentricities, of other preachers ; more especially of such of them as have made their mark in the world. But, according to Dr. Ryle, it does not suffice for preachers merely to have a tendency this way, it should be a *duty* ; and a duty no less conscientiously than punctiliously discharged. The Bishop says : ‘ We ought always to examine and analyze sermons which draw people together.’ ‘ As the young painter, or sculptor, is not content with text-books and lectures, but spends months, and years even, in the galleries of Florence, Rome, and other cities, in order to learn how the great masters of form and colour wrought their miracles, so the oratorical student should dissect and analyze the great master-

pieces of eloquence, to learn the secret of their charm.* Blair shows us *how* to do this.†

Listening to sermons is another, and scarcely less fertile, source of help. And a third, as in its nature and design the proper vehicle of such hints, is the study of preceptive books upon the subject. Such a book the present claims to be as, both in its structure, and in its purpose, it is a 'Text-Book on Preaching.' The writer, as well as having a long and varied experience to draw upon, has, for many years, made the subject of preaching and preachers his special study. He has often written upon it, and has frequently listened to such illustrious examples as, among Churchmen, Boyd Carpenter, Sinclair, Scott Holland, Wilberforce, Barker, Temple, Welldon, Stuart, Knox-Little, Body, and Haweis ; and among Dissenters, Spurgeon, Parker, Price Hughes, Guinness Rogers, Clifford, Maclaren, Garratt, Horton, MacKay, Allon, Guy Pearse, Fairbairn, Paxton Hood, Hunter, Newman Hall, General Booth, and Jackson Wray. He has also heard the great American preachers, Beecher and Talmage.

Then, the author has himself preached in the tiny cottage, and in the spacious mansion ; in the village church, and in the city temple ; in the humble mission-room, and in the stately cathedral ; to rustics and professors, convicts and judges, paupers and baronets, sailors and soldiers, canons and minor canons, sub-deans and rural deans, archdeacons and bishops.

* 'Oratory and Orators,' Dr. Matthews.

† See Rhet., vol. 2, chap. iii., p. 308.

In this work my *design* is to show, as simply and plainly as possible, how I *make*, and how I *give* my addresses. I may, however, have to present, sometimes, the ideal I have set before me, rather than the result which has been attained.

A word or two may also be said about my *method*. It is the one recommended by the Archbishop of Cambray, in his famous letter to the French Academy. Before giving this, I would draw attention to the very clear definition of Homiletics, by Professor Shedd, of New York. 'Homiletics is the term that has been chosen to denote the application of the principles of Rhetoric to preaching. It is synonymous, consequently, with Sacred Rhetoric.' Fénelon says: 'An excellent Rhetoric would be far more valuable than a grammar, or than any other project that tends only to bring a language to greater perfection.' He adds: 'He who would undertake this work (*i.e.*, on Rhetoric) should collect into it all the finest precepts (or directions) of Aristotle, Cicero, Quintilian, Lucian, Longinus, and other famous authors. The passages he might quote from them would be the ornaments of his work. By taking only the choicest parts of purest antiquity, he would make a short, curious, delicate treatise.'

This is the method which I have endeavoured to follow. The passages quoted in this work are taken from both ancient and modern authors. But whether the passages be of the past, or of the present, I can vouch for the choiceness of most, and for the usefulness of all. They are, therefore, in a double sense, true ornaments of my book.

Indeed, they constitute practically the substance of it. As my method, then, has for its authority the recommendation of the Archbishop of Cambray, I trust it will receive the respect due to him, as well as to the subject of the work. I have tried to walk in the steps of one whom all readers admire, Sir Walter Scott, who, when asked to state the difference between himself and his imitators, said : 'They read to illustrate their writings, while I write to illustrate my reading.' 'What is my duty? The demands of the day,' says Goethe. It is in the spirit of this sentiment that I send forth this book on Preaching.*

But *what is Preaching?* According to Professor Broadus (U.S.A.), 'preaching is the appointed means of spreading the good tidings of salvation through Christ.' And this nothing can supersede. Printing has become a mighty agency for good or for evil; and Christians should use it with the utmost diligence, and in every possible way, for the spread of truth. But printing can never take the place of the living word.

When a man who is apt in teaching, whose soul is on fire with the truth, which he trusts has saved him, and he hopes will save others, speaks to his fellow-men face to face, eye to eye, and electric sympathies flash to and fro between him and his hearers, till they lift each other up, higher and higher, into the intensest thought, and the

* 'A large number of those who are going into the ministry to-day are entirely without the first elements of equipment. They cannot preach, and they are not helped to try and learn.' — Canon Allen Edwards on 'The Lost Art of Preaching.'

most impassioned emotion, there is a power to move men, to influence character, life, destiny, such as no printed page can ever possess.

It follows that preaching must always be a necessity, and good preaching a mighty power. What, then, is *good* preaching? Preaching well, and this is eloquence, properly so called. Eloquence is well described in the words of the poet :

‘ If from the *soul** the language does not come
By its own impulse, to impel the hearts
Of hearers with communicated power,
In vain you strive, in vain you study earnestly.’

The same idea is illustrated in the following simple story. ‘ A good woman, who had been to the house of God, was met on her way home by a friend, who asked her if the sermon was done. ‘ No,’ she replied, ‘ it is all said ; it has *got* to be done.’ More fully, eloquence has been defined as so speaking as not merely to convince the judgment, kindle the imagination, and move the feelings, but also to give a *powerful impulse* to the will. The hearers must feel smitten, stirred, moved to, or at least towards, some action, or determination to act. Words that produce these results, especially that upon the *will*, are rightly called eloquent words, or good preaching.† Augustine says: ‘ Veritas pateat, veritas

* Eloquence is a *gift* of the *soul*; of thinking and feeling what *others* think and feel : in short, speaking the thoughts of others.’—‘ Outlines of Philosophy,’ by Vinet, p. 624.

† In his ‘ Sketches of Eminent Preachers,’ which greatly influenced me years ago, Dr. Carpenter gives the following description of the famous Dean Kirwan : ‘ Kirwan,’ in the

placeat, veritas moveat'; *i.e.*, 'Make the truth plain, make it pleasing, make it moving.' Fénelon has thus ingeniously distinguished the effects produced by the two great orators of Greece and Rome: 'After hearing an oration of Tully, "How finely has he expressed himself!" said the Romans; but after Demosthenes had spoken, "Let us rise and march against Philip!" said the Athenians.'

It follows that eloquence, or good preaching, is alike a practical, a serious, and a difficult thing, requiring, as a minimum of qualifications in all who aspire to it, *piety, natural gifts, knowledge, and skill*. We may, therefore, endorse the following reflections of Professor Broadus: 'Alas! how difficult we find it to preach *well*! How small a proportion of the sermons heard weekly throughout the world are really good! The dilettanti men of letters, who now and then fill the periodicals with sneers at preaching, no doubt judge most unkindly and unjustly, for they purposely compare ordinary examples of preaching with the finest specimens of literature; and they forget their own utter lack of

language of Chief Justice Bushe—'Kirwan, that great man, revived, if he did not create, the eloquence of the pulpit. With a holy indignation he smote the great ones of the earth, and denounced them before God. Pride, like Felix, trembled before him. His eloquence, at once commanding and pathetic, opened all the sources of compassion and forced all the fortresses of vice. Flinty avarice, callous profligacy, selfish ambition, all melted before him; their tears and their alms flowed together. Captivity was released, the fatherless were adopted, the widow's heart sang for joy.'—'Prophets of Christendom,' by Dr. Boyd Carpenter, p. 274 (published by Hodder and Stoughton).

that sympathetic appreciation without which all literary and artistic judgment is necessarily at fault. But we who love preaching, and who try to preach, are better aware than they are of the deficiencies which mar our efforts and the difficulties which attend our work. A venerable and eminently useful minister once remarked, as he rose from the couch on which he had been resting: "Well, I must get ready to preach to-night. But I can't preach. I never did preach. Oh, I never heard anybody preach!"

Still, in this work, so difficult albeit so attractive, so responsible yet so blessed, we should aspire after the greatest excellence. If in other varieties of public speaking, then most of all in this, may we adopt Cicero's words with reference to the young orator: 'I will not only exhort, I will even beseech him to *labour*.'* Apropos of this, it may be related that one day a youth walked into the studio of Michael Angelo in his absence, and with a bit of chalk dashed a slight line on the wall. When the great master returned, he did not need to ask who had visited him. The little line, as true as a ray from heaven, was the unmistakable autograph of Raphael. 'And doubtless,' says Dr. Matheson, the author of the story, 'there are men who leap to the heights without much training; but we know not how much higher they might have risen had they added all possible acquired abilities to the gifts of Nature.'

'When natural logic prevails not,' remarks Sir

* 'If you desire *great things*, remember that you must not lay hold of them with *small effort*.'—EPICURETUS.

Thomas Browne, 'artificial too often faileth ; but when Industry doth build upon Nature, we may expect pyramids.' 'Balston, our tutor, was a good scholar after the fashion of the day and famous for Latin verse, but he was essentially a commonplace don. "Stephen Major," he once said to my brother when at Eton (from 1842-1845), if you do not *take more pains*, how can you ever expect to write good longs and shorts? If you do not write good longs and shorts, how can you ever be a man of taste? If you are not a man of taste, how can you ever hope to be of use in the world?"*

'Can we expect that we can do any profitable work without labour?' asks the Bishop of Ripon. 'If we desire to reach skill and power, we must be prepared to pay the price, and that price is sedulous and constant self-cultivation. At the gate of life stand two angels. One promises you success in life without exertion ; the other offers you the prize if you work for it. You can take your choice. You may win a cheap, rapid, and easy success by lax methods and smart-mindedness ; but if you desire the true prize, you will only find it in the way of labour. . . . Do not think that you can do by quickness or genius that which can only be done by simple, honest, hard work.'

Sir Joshua Reynolds† pointed out to his students,

* 'Life of Sir James Fitz-James Stephen, Bart.,' quoted by Herbert Spencer in his book on 'Education.'

† Lord Melbourne once said of Sir Joshua : 'I remember Reynolds. He was a hard-working fellow. When I sat to him he worked too hard to be happy.' The *last* part of this story, so far from being correct, is just the opposite, as must be inferred from the following statement by Haydon, himself

long ago, that reliance on talents, to the neglect of hard work, had brought it about that one who was looked upon as more than a man at sixteen was found to be less than a man at sixty.' And Bulwer Lytton puts similar wisdom into the mouth of one of his characters. He says : 'I attribute my success in life to three things : I have never relied upon genius for that which can only be gained by labour ; I have never attempted to teach what I have not thoroughly studied ; and I have never made a promise which I have not done my best to fulfil.' Whilst the most illustrious example of natural oratory, so far as there is any such thing, Patrick Henry, appears to have gone through a course of most severe training, in his daily studies of human nature, as drawn out by himself in his little shop ; his every-day trials on his lingering customers of the power of words ; his deep and enthusiastic investigations into history ; and particularly his patient and continued study of the harangues of Livy, and the elaborate translations he made of them, which, to say the least, is very uncommon.

It seems clear, therefore, that, as in other things, so in preaching, we must work if we would win. We cannot succeed in things sacred, any more

an artist : 'Homer begged, Tasso begged also, though in a different way ; Galileo was racked, De Witt assassinated, and all for wishing to improve their species. At the same time Raphael, Michael Angelo, Zeuxis, Apelles, Rubens, Reynolds, Titian, and Shakespeare were *rich and happy*. Why ? Because, with their genius, they combined practical prudence. I believe,' says Haydon, 'this is the secret of their success.'

than in things secular, if we will not *labour*.* This is plainly indicated in the following forceful words of C. H. Spurgeon: 'Every workman knows the necessity of keeping his tools in good repair, for if the iron be blunt and he do not whet the edge, then must he put to more strength. If the workman lose the edge from his adze, he knows that there will be a greater draught upon his energies, or his work will be badly done.'

Michael Angelo understood so well the importance of his tools that he always made his own brushes with his own hands, and in this he gives us an illustration of the God of grace, who with special care fashions for Himself all true ministers.

We are, however, in a certain sense our own tools, and must therefore keep ourselves in order. If I want to preach the Gospel, I can only use my own voice; therefore I must train my vocal powers. I can only think with my own brains, and feel with my own heart; obviously, then, I must educate my intellectual faculties, and my emotional. I can only weep and agonize for souls in my own renewed nature; consequently must I maintain the tenderness which was in Christ Jesus. It will be in vain for me to stock my library, or organize societies, or project schemes, if I neglect the culture of myself; for books, agencies, and systems are only remotely the instruments of my holy calling. My own spirit, soul, and body are my nearest machinery for sacred service. My

* The only man I despair of is the man who thinks all things are *easy*. I have no hope of him at all—none—none.
—WESTCOTT.

spiritual faculties and my inner life are my battle-axe and weapons of war. McCheyne, writing to a ministerial friend who was travelling with a view to perfecting himself in the German tongue, used language identical with our own: 'I know you will apply yourself hard to German, but do not forget the culture of the inner man—I mean, of the heart.' How diligently the cavalry officer keeps his sabre clean and sharp; every stain he rubs off with the greatest care. Remember, then, that you are God's sword, His instrument. In great measure, according to the purity and perfection of the instrument, will be the success. It is not great talents God blesses so much as 'likeness to Jesus.' A holy minister, a true Gospel preacher, is an awful weapon in the hand of God.

'Success,' says Dr. James Stalker, 'comes to the man who has a programme.' 'What,' asks Alfred de Vigny, 'is a great life? It is a thought, an ideal, conceived in the fervent mind of youth, and executed with the solid force of manhood.' Beecher says much the same as Stalker—viz., that he who would make anything out in the ministry must be *a man of ideas*. So when I began—*e.g.*, in my West Hartlepool parish—I determined to be a man of ideas. I wrote on every other page of a small book such ideas as I had at the time, beginning with my young men's Bible-class, and going on with all that I had, or would like to have, in my parish. Under the leading ideas I wrote others, which formed my smaller programmes. I read this little book from time to time, to see what progress I was making. But Archbishop Tait, Lord

Brougham, the Earl of Beaconsfield, M. de Blowitz, H. S. Maxim, L. Alma Tadema, and Justin McCarthy are all signal examples of the truth of De Vigny's definition of a great life, as of Stalker's and Beecher's theories of success. The last example cited—viz., McCarthy—thus concludes a brief sketch of his own life: "Which of us," asks Thackeray, "has his desire in life, or, having it, is satisfied?" Well, I had three great desires in my early life: first, to live in London; next, to become a writer of books; and next, again, to be a member of the House of Commons. If, *having* these desires, I am not satisfied, the fault is surely mine.' As of the author, so of the preacher it is true that

'A man is his own star;
Our acts our angels are
For good or ill.'*

And yet there is a difference between the preacher and other men; and this was what Newton meant when he said: 'None but He who made the world can make a minister of the Gospel. If a young man has capacity, culture and application may make him a scholar, a philosopher, or an orator; but a *true* minister must have certain principles, motives, feelings, and aims which no industry or endeavours of men can either acquire or communicate. They must be given from *above*, or they cannot be received.' What John Newton thus affirmed John Wesley establishes when, describing

* 'Benson always meant and prepared to be Archbishop; but Lightfoot never fulfilled his dream, which was to write historical books.'—'Some Sayings of Bishop Westcott,' by Archdeacon Boutflower.

Whitefield's character, he says : ' If it be inquired what was the foundation of this integrity, or of his sincerity, courage, patience, and every other valuable and amiable quality, it is easy to give the answer. It was not the excellence of his natural temper, not the strength of his understanding ; it was not the force of education even ; no, nor the advice of his friends. It was no other than *faith* in a bleeding Lord, *faith* of the operation of God. It was a lively *hope* of an inheritance, undefiled and that fadeth not away. It was the *love* of God shed abroad in his heart by the Holy Ghost, which was given unto him, filling his soul with tender, disinterested love to every child of man. From *this* source arose that torrent of eloquence which frequently bore down all before it ; from this that astonishing force of persuasion, which the most hardened sinners could not resist. This it was which often made his head as waters, and his eyes as a fountain of tears. This it was which enabled him to pour out his soul in prayer, in a manner peculiar to himself, with such fulness and ease united together, with such strength and variety both of sentiment and expression.'* Newton, then, was right : such qualities as Whitefield possessed and Wesley portrays must be given from *above*, or they cannot be received. And hence the need to pray in the words of the poet :

'Give those, who teach, pure hearts and wise,
Faith, hope, and love, all warmed by prayer ;
Themselves first training for the skies,
They best will raise their people there.'

ARMSTRONG.

* 'The Life of Whitefield,' by the Rev. Luke Tyerman, p. 617 vol. ii.

PART I.

PREPARATION ; OR, HOW I MAKE MY ADDRESSES

CHAPTER I.

BY TRAINING FOR IT *

I AM to speak first, not of training as the preparation of the address, but of the 'general training of *self* ; and the cultivation of those qualities which are indispensable to all effective work.' These are Bishop Boyd Carpenter's words ; and he adds : 'We must prepare our sermons, but before we do this, we must prepare ourselves to be teachers of others.' 'The faculties we possess are under our control, and cultivation may give them marvellous efficiency. The greatest room in the world,' says a wit, 'is the room for improvement.' This is certainly true of all our powers, whether of body, mind, or heart ; we ought to try to form the whole man. Heed should be given to every part of the complex

* 'Why are there *so few good* preachers ?' Haweis says there are three reasons : Want of conviction, want of *training*, and want of freedom.—'The Dead Pulpit,' p. 105.

being. Too commonly, if men strive after 'self-formation' at all, they give attention to but one set of faculties. One man trains his physical powers, or some of them, and you have the conjurer, the acrobat, or the athlete. Another trains his mental powers, and you have the logician, the mathematician, and the scientist. Another develops the æsthetic, or emotional, side of his nature, and you have the artist, the sentimentalist, and the religious enthusiast. Under present-day conditions, a partial, or one-sided, culture of this kind is inevitable. With the tendency to specialize in every direction, it is difficult, but not impossible, to secure an all-round culture. Our whole nature should—and therefore must—grow together, each part in its turn receiving due attention. It does not follow that the same amount of time and care is to be spent upon each. The physical part, for instance, should require but little attention, and the intellectual much.*

It may be a trite observation, but it is certainly true, that great minds think alike. Thus Dr. Wilberforce, asked for his advice on preaching, by one whose face must have conveyed some hint of the brilliant future which lay before him, after a pause that was eloquent as speech, replied : 'Some men prepare their sermons, and others prepare themselves.' The young clergyman who elicited this famous reply, rightly construing the meaning and purpose of it, of course did not neglect to prepare his sermons, but neither did he

* James Capes on 'Self-knowing and Self-forming.'

forget to prepare himself. And the result has been the burning eloquence in St. Paul's Cathedral, of the renowned Canon Knox-Little. Similarly, on one occasion, Dr. Joseph Parker wrote : 'As I am now in a biographical strain, I may state that my whole life has been a preparation for the ministry of the Gospel.'

Coinciding with Dr. Parker, Bishop Wilberforce, and Bishop Boyd Carpenter, is yet another saying, though by whom (unless it was Calvin) I cannot tell. It is this, 'That the minister must be first his own scholar, before he can be another's teacher.' The thought of all three of these authorities was distinctly anticipated by an inspired Apostle. St. Paul, writing to Timothy, says : 'Till I come, give attendance to reading. Neglect not the gift that is in thee. Meditate upon these things ; give thyself wholly to them, that thy profiting—improvement (Doddridge)—may appear to all.' But most pregnant, practical, and pertinent to the purpose of my allusion, is the counsel which follows : 'Take heed unto thyself, and unto thy teaching.' The spirit of the Apostle's advice being, 'Cultivate thyself, Timothy, both on thy spiritual and on thy intellectual side.' And the warrant of the counsel, or, better, the wisdom, may well be inferred from the following statement by the Bishop of Ripon, viz., 'That all the past teaches us, that those have best taught the world, who have best taught themselves.' Whilst the reward of such self-heedfulness, or self-culture—for the two are one—was clearly indicated by Johnson, when he said to Boswell, who thought a man could be too forward in the

quest of knowledge, 'No, sir ; a man always makes himself greater, as he increases in knowledge.' And Johnson was right. Alton Locke was also right, when to Mr. Wigginton, who had gone but a step further than Boswell, he replied, indignantly and scornfully : 'Do you call me a profligate because I wish to educate myself, and rise in life ?' For, 'rise in life' is practically the same as Johnson's 'makes himself greater.'

But why, it may be asked, should I train myself, when there are others able, and as willing as able, to do it for me ? This question implies a serious misconception, viz., that *self-training* is something in place of, whereas it is something in succession to, the education by others. Thus, I myself had four years of college training ; but, so far from obviating the necessity for any training of myself, this did but prepare the way for it. A course at the University does little more than lay the foundation of the really serious and practical studies subsequently prosecuted, by the professional man, at all events.

In support of what I am saying, I may quote the words of Dr. David Pryde, who was formerly examiner in mental philosophy at the Aberdeen University. In his delightful book, 'The Highways of Literature,' he says : 'All who are earnest students are, or will be, educators—educators of *themselves*. . . . You cannot be always under the guidance of teachers and lecturers ; you must be cast on your own resources. You cannot be always fed with a spoon ; you must be turned adrift to forage for yourselves. And if you really

desire to be rational creatures, you must continue your own education. By far the best part of a man's culture is his self-culture. If you study the lives of great men, you will discover that their greatness arose, not from what had been put into them at school or college, but from what they had acquired by their own mental vigour and activity.'

Then the question, as well as implying an error, involves in itself the inquiry, 'Is training *necessary*?' May not the young clergyman make his addresses, and, for the matter of that, give them, without training? He certainly *may* do, and, what is more, he frequently does. But the young clergyman is both a *teacher* and a *preacher*.^{*} And although it is possible to fulfil these functions with no training, it is *not* possible for him to do either of them *efficiently*. Neither can a soldier or sailor fulfil the functions of his calling without training. Of course, there are exceptions to this rule, as there are to every other. But the fact remains that, in a general way, a man would not be allowed to go to sea in charge of a vessel, or to war with the enemy of his country, if he had not previously received a proper training for such work. Since writing this, a case has come under my own notice, in which a young gentleman, having gone out to South Africa during the late war, and joined the service without first qualifying himself, has been ordered home to undergo a proper training, which he is now receiving. It is, and it should be, just the same with a man who would

^{*} On the difference between the *preacher* and the *teacher*, see Beecher's 'Lectures on Preaching,' first series, p. 2.

address a congregation, or any other audience. To do this he must speak well. But what right has any man to expect to speak well, any more than to fight well or to sail well, who has not been *trained*? If he does expect, the chances are very great that he will be bitterly disappointed. For, as Boyd Carpenter says, 'it is true that no man will become a great preacher, or a great speaker, by training, but it is also true that no man will become a great or effective speaker *without* training.'

Yet, although no one has a right to expect to speak well without training, there are many, as well as the young clergyman, who not only think they have the right, but act as they think—at any rate, to the extent of speaking in public. But do they speak well? For reply we will quote from Harold Ford's capital little treatise on 'Extempore Speaking': 'Why is it that the pulpit and platform alike witness to the paucity of efficient speakers, and to repeated failures in the art of public speaking? Because it is falsely assumed, that the faculty of speech is a sort of instrument which may be played on with skill, or be controlled to discourse most excellent music, without any special instruction or training. . . . In any other art no one, without the boldest effrontery, would dare obtrude himself upon an audience until he had undergone some course of preparatory training. Nor in any other art would one be suffered to make in public raw and crude attempts to do effectively what he has never been trained to do at all.'*

* See pp. 1, 2 (published by Elliot Stock, 2s. 6d. net).

speakers of Greece and Rome attained their unrivalled power and eminence, neither by nature, nor by accident, but by *training*. 'They exercised themselves,' we are told by Dr. Ware, 'as frequently, so alternately, before each other, mutually criticising and stimulating the one the other.' The same truth applies, in scarcely less degree, to the distinguished speakers of our own time. If Cicero and Demosthenes are examples of the former, Wilberforce* and John Bright are instances of the latter; and, still more notably, Sheridan, Pitt, Disraeli, and Brougham. The last-named, in his celebrated letter to Macaulay's father, wrote: 'What I wish to inculcate, especially with a view to the great talent for public speaking which your son happily possesses, is, that he should cultivate that talent in the only way in which it can reach the height of the art. Let him, first of all, learn to speak easily and fluently, as well as and as sensibly as he can, no doubt; but, at any rate, let him learn to speak. Such training is the requisite foundation, and on it you must build.'

And if Cicero passed not a day without a rhetorical exercise, seeking the masters who were most stern in criticism as the surest and only means of leading him to the perfection at which he aimed, so, likewise, it is related of Charles James Fox that he attributed his success as the most powerful debater that ever lived to a reso-

* 'The name of Wilberforce is associated with one of the most glorious triumphs that *persevering* eloquence ever accomplished—the abolition of the slave trade.'—'Triumphs of Great Men,' p. 406 (Nimmo).

lution which he formed when very young of speaking, well or ill, once every evening. It is a well-known fact that he kept his resolution with most exemplary fidelity, as the following circumstance clearly proves. For five whole sessions he spoke literally every night but one! And it was afterwards a cause of poignant regret to him that he did not speak on that night too.

Here I ought not to omit giving the view of the author of the '*Directorium Pastorale*,' 'that no one will ever—least of all in years of maturity—acquire the faculty of speaking good sense fluently unless he is daring enough to go through a period of practice, in which he is content to cast all criticism to the winds.' The same opinion seems to have been entertained by the renowned Henry Clay of America, for by all accounts he did not commence his oratorical studies until somewhat late in life, but then he rigidly practised speaking, like Cicero and Fox, every day. Do we wonder, therefore, as Dr. Burgess avers, that he obtained undisputed proficiency hereby?

But if such brilliant speakers as Henry Clay, Patrick Henry, and the rest of those mentioned felt it imperative for them to undergo a process of training, well may Mr. Ford infer how infinitely more indispensable it is for those of inferior powers and attainments to do so!

Dr. Gott, Bishop of Truro, in his well-known book, '*The Parish Priest of the Town*,' strongly emphasizes this necessity, when, describing the parish church of to-day, he says it differs from that of the beginning of the nineteenth century

as much as the factory differs from the old handloom chamber. Proceeding to characterize its congregation, he says: 'It consists of men who read the chief speeches of the day, are trained in the thoughts of Cabinet Ministers, and at home in the eloquence of Mr. Gladstone and Mr. Bright, Lord Beaconsfield and Lord Salisbury; their ear is consequently a finer instrument than that which hung upon Simeon and Venn.' But Dr. Gott, as well as hereby implying *the necessity of training in the preacher*, gives a good illustration of it by a story which he narrates. 'King Frederick William of Prussia on one occasion commanded a newly-ordained clergyman to preach his first sermon before him, and promised to provide him with a text. The week that ensued was an anxious one, for day after day passed by, but no text arrived. And, indeed, the Sabbath dawned, and still no text! Perhaps the King had forgotten his promise. But whether or no, the young preacher had been ordered to preach before His Majesty, and so, text or no text, he must go. And go he did. It was with great trepidation, however, that he entered the Chapel Royal, and inquired: "Has any message* been sent to me from the King?" Nor was his nervousness greatly diminished on being informed he had sent something, but that he would find it in the pulpit. So into the pulpit he went. But what must have been his astonishment to find there a piece of paper indeed, albeit it was *blank!* and

* 'A true orator must have a *message*—that is, some great truth that he is bound to proclaim.'—DR. PRYDE.

before him were seated the whole Court of Prussia. However, holding out the wordless text which the King had furnished him with, the brave young man spoke as follows: "Sire, you have indeed given me the truest subject that preacher ever had. You bid me make a sermon out of nothing. Out of nothing God made the world; out of you, when you know that you are nothing, Jesus can make a saint of God; out of me, who am nothing, the Holy Ghost can make a messenger to you from the King of kings!" Now mark what follows. The observations are Dr. Gott's own: 'The preacher *himself*, at least, had been carefully prepared, and he teaches us two things: (1) That if the man himself is trained his sermons will partly take care of themselves; and (2) that a man may be nothing of a preacher, but if he be the right sort of nothing God will make something of him.'

But the Bishop of Ripon, in his lecture on the 'Self-training of the Preacher,' particularly seeks to show, not so much that this is necessary, as *why* it is necessary. Defining 'self-culture,' Channing says: 'To cultivate anything, be it a plant, an animal, or a mind, is to make *grow*. Growth, expansion, is the end. Nothing admits culture but that which has a principle of life capable of being expanded. He, therefore, who does what he can to unfold all his powers, especially his nobler ones, so as to become a well-proportioned, vigorous, excellent, happy being, practises self-culture.' And again: '*Intellectual* culture consists not chiefly, as many are apt to think, in

accumulating information, though this is important, but in building up a force of thought, which may be turned at will on any subjects on which we are called to pass judgment.'

The Rev. J. E. Wright, M.A., in a useful paper on 'Some Thoughts for Sunday-school Teachers,' likewise remarks: 'Education is something more than the acquisition of certain facts and theories; it is, as the word signifies, *the drawing out* of the human soul and its graces for the work and duties of human life.'

Closely corresponding with the previous definitions is that of John Ruskin: 'An educated man is one who has understanding of his own uses and duties in the world, and therefore of the general nature of the things done and existing in the world; and who has so *trained himself*, or been trained, as to turn to the best and most courteous account whatever faculties or knowledge he has.'

To the same effect, but more fully, Dr. Boyd Carpenter says: 'Education develops our capacities, and *training bestows skill upon us*.* In the full possession of our powers, and of skill in the use of them—both of which are derived from training—we become free men. . . . 'Training'—as, *e.g.*, to dance—'is directed towards bringing the physical powers under the control and direction of the will. The child is so trained only that it may gain the mastery over, and the use of, its own powers. It is the same with mental discipline.' The Bishop sums up his reasoning on this point

* On education, see Vinet's 'Outlines of Philosophy,' from pp. 422 to 444.

in this way : 'As, then, it is natural to use our limbs, but we need training to use them gracefully ; as it is natural to use our minds, but it is needful to train them if we would be masters of them ; so also it is natural to speak, but there is need of some training that speech may be effective.' As well as in mental culture, John Ruskin firmly believed in *physical* culture, and proposed to have schools of open-air exercise, where riding, swimming, and running would be taught. Dancing also he would have added to the prospectus. But why? Because he had a keen appreciation of what he knew must be the result of such exercise—grace of body and ease of movement. The same doctrine is taught by Herbert Spencer.

But I train myself from the conviction I have that if *the poet is born*,* the orator is *not*. Let me clinch what I say by an anecdote. Sheridan was one of our greatest orators, despite the fact

* That the true poet is born would seem to be proved by the following account of one of them. 'Homer, the great father of epic song,' says Kett, 'presented in his incomparable works the most striking pictures of ancient manners, the nicest discriminations of character, and the most beautiful prospects of nature ; nevertheless, so little indebted was he for his celebrity to those attainments which are thought essential to modern education, that it seems probable he could neither read nor write ! And yet,' it is added, 'almost all the merit of succeeding poets has consisted in following without the power to overtake him.' This reminds me of a good story related by Thackeray of himself. It is of an Irish woman who, seeing him put his hand into his pocket, said : 'May the blessing of God follow you !' But when, to her disgust, he only pulled out his snuff-box, immediately added ; 'And *never* overtake you !'

that Brougham deprecated young Macaulay's study of his speeches.* But that Sheridan was under the necessity to *make himself such*, and that when made he could do no more than the humblest young preacher must do if he be worthy of his high office—bring out of him what is in him, to wit, good speech—is evident from the story related of Sheridan's maiden speech. It is said to have so completely failed as to induce his friends earnestly to dissuade him from trying a second time. To this, however, Sheridan would by no means consent. Indeed, fervour seemed to vie with scorn in his now famous rejoinder: 'Nay, for, by Heaven, it is in me, and it shall come out!' But when Sheridan said it was 'in him,' precisely what did he mean was in him? Just those qualities without which effective public speaking—commonly called oratory—is an impossibility. 'These, however, in varying degrees,' says Mr. Ford, 'most men possess. But the mere possession of innate qualities can never supersede the necessity of judicious and well-directed training.'† Archbishop Magee says much the same.‡

We repeat, therefore, as we endorse Cicero's dictum, '*The orator is made, not born*,' and, as the author of '*Extempore Speech*' affirms, made through the most natural process of training specially directed to that end—that is, through

* See '*Art of Public Speaking*,' p. 120 (published by Ward, Lock and Co.).

† '*Eloquence ought to be made to rest on a certain combination of natural gifts and training.*'—'*Cicero de Oratore*,' i., p. 3.

‡ See '*Art of Extempore Speaking*,' p. 8.

the application of certain prescribed principles for developing the gifts he has, and bestowing on him the skill to use them.

We have given the case of Sheridan, and shown that he was not born a Chrysostom ; but the golden mouth of eloquence became his before he died. Then it must have been acquired ; and how could it have been acquired save by the natural process indicated by Mr. Ford ; *i.e.*, by the process of self-cultivation, which, as the Bishop of Ripon remarks, includes, as well as the training of the mind, the training of the *tongue* ?*

But let us take a more recent instance—that of John Bright. In Cassell's *Life of the famous Tribune*, as he was called, the biographer, Mr. John Gilchrist, thus describes the very incipient stage of the future orator : ‘ While Bright as yet had hardly uttered a word beyond his native town, an intelligent auditor heard him address a village meeting. The subject was the Corn Laws, and the impression he made was reproduced from memory at a later date. He was dressed in black, and his coat was of that peculiar cut considered by the worthy disciples of George Fox as a standing protest against the fashions of the world. The lecturer was young, square built, and muscular, with a broad face and forehead, with a fresh complexion, with mild blue eyes like those of the Russian Nicholas, but, nevertheless, with a general expression quite sufficiently decided and severe.’ But now mark this further statement : ‘ As an

* ‘ “Wind and tongue” is what Carlyle irreverently calls oratory.’—DR. PRYDE.

orator the man did not shine. His voice was good, though somewhat harsh; his manner was awkward, as is the custom of the country; and the sentences came out of his mouth loose, naked, and ill-formed.' Note, again, this observation: 'He was not master of the situation, yet he wanted not confidence, matter, nor words. Practice, it was clear, was all that he required. The orator felt this himself, for he told his audience that he was *learning to speak* upon the question, and that he would succeed in time.' How well he fulfilled his own prophecy is known to all the world. I may, however, venture to give a couple of my own reminiscences of so late an oratorical star as the Quaker statesman.

Attending the opening address of the autumn session of the Victoria University, Manchester, in the year 1878, delivered by the late Bishop Fraser, I heard his lordship allude to Mr. Bright in terms so unequivocally laudatory as to produce on my mind an ineffaceable impression. He spoke of him as 'the greatest orator England had produced.'*

In the same city, and not long after, I had an opportunity of hearing the delight of British audiences myself. It was in the Free Trade Hall, to an assembly of 8,000 men. I well remember, on getting out of the hall, a young gentleman telling me that his father, a leading Manchester Tory, had said that his son should hear John Bright speak,

* 'John Bright, one of the greatest orators of the age—in some respects *the greatest*—was born in 1811.'—'Great Authors,' p. 270, by W. Scott Dalgleish, M.A. (Nelson and Co.).

even if he had to pay five pounds for a ticket! The subject was what seemed the probability of a 'war with Russia.' Mr. Bright's topic, therefore, was what he most loved, and consequently I heard him at his best. Nor can I ever forget the hours of waiting outside, the singing inside, the denseness of the crowd, or the heartiness of the applause, but least of all *his peroration*. It was so sublimely impressive and the stillness of the auditory so profound as in a way to reflect the eloquence of the speaker.* We seemed, indeed, to have what Quintilian desired—a *perfect* orator.

Turning now to Mr. Ford's book, what do I read? That John Bright during the Parliamentary session was wont to read aloud from one of the poets the last thing at night; and, what is more to the point, that, on his own confession, *much study was given to the preparation of his speeches*. 'There are,' he used to say, 'passages which, for accuracy, I write down, as almost invariably the concluding words and sentences.' All which does but amount to this: that whatever John Bright became was the result, not of birth, but of labour; not of genius, but of *training*.

'People think,' said Edmund Kean, 'because my style is new and appears natural, that I don't study, and talk about the sudden impulse of genius.' And he added: 'There is no such thing as impulsive acting, *all is studied beforehand*.' 'Act-

* One of the finest speeches, and especially perorations, I ever read is recorded in 'Leaves of a Life,' by Montague Williams, pp. 110-114. The same author's account of 'A Magnificent Oration' by Mr. Gladstone (p. 205) is very striking.

ing,' says Talma, in the same spirit, 'is a complete paradox. The skilful actor calculates his effects beforehand. He never improvises a burst of passion, or an explosion of grief. . . . The agony which appears instantaneous, the joy that seems to gush forth involuntarily, the tone of the voice, the gesture, the look, which pass for sudden inspiration, have been rehearsed a hundred times. No, believe me, we are not Nature, but Art, and in the excellence of our imitation lies the consummation of our skill.' (See 'Oratory and Orators,' p. 202.)

I remember reading a portrait sketch of the Bishop of Ripon, which struck me with great force. It did not hesitate to give to the preacher at the Queen's first Jubilee quite the premier place among the pulpit celebrities of the nineteenth century. Yet, of all the things I have read of his, I can recall nothing that impressed me more than the following words, which were addressed to the graduates and undergraduates, the Fellows and principals of Cambridge University: 'Lastly, if you are to look for *models*, find them in *speeches* rather than in sermons. . . . You will gain more by reading John Bright's speeches than by reading Blair's sermons.' This remark cannot be sufficiently appreciated until we know who Blair was. Most people have but a vague idea of that once famous divine. As well as being the author of five volumes of ethical discourses that have had a widespread and long-sustained reputation, he is the author of three volumes on rhetoric. Moreover, on the same shelf with a small book entitled 'The Beauties of Shakespeare,' I have another

small book, entitled 'The Beauties of Blair.' Nor is this all, for Blair was a Doctor of Divinity, Fellow of the Royal Society, and Professor of Rhetoric and Belles-lettres at the Edinburgh University. All this, however, does but serve to give point and weight to the Bishop of Ripon's distinction. And especially that Blair's sermons brought him a pension of £200 a year!

That he was justified, though, in commending speeches before sermons as models for those who are in training for efficient speaking seems the more clear from a circumstance related of Dr. Guinness Rogers. That stalwart Independent, questioned as to his opinion of the difference between the pulpit and the platform, replied: 'A platform speaker gets a certain force of propulsion from the enthusiasm, or even the opposition, of his audience. It is not so in the pulpit. It is easier, therefore, to make an effective platform speech than to deliver a good sermon. But while there is this essential difference between platform speaking and preaching, I cannot help thinking that my best sermons have been those which have approximated in style to platform speeches.' The reason why Rogers himself has been such a very popular all-round orator is, obviously, because, now in the pulpit and now on the platform, the one has practically been but a training-ground for the other. (Read his 'Anglican Church Portraits,' published by J. Clark and Co.)

And yet how intimately associated, if not absolutely identical, are the eloquence of the pulpit and the oratory of the platform! This is not

merely implied ; it is plainly affirmed by no less an authority than Mr. W. E. Gladstone himself, and he at the same time insisted on the oneness of the preparation or training required for either. The place was the City Temple, London, the subject of discourse 'Preaching.' 'One word upon a question which must be familiar to all who are conversant with this great subject—the question of *preparation*. Here we come upon ground that is common to secular and to divine oratory. . . . We are all agreed that there cannot be too much preparation, if it be of the right kind. No doubt it is the preparation of matter ; it is the accumulation and thorough digestion of knowledge ; it is the forgetfulness of personal and selfish motives ; it is the careful consideration of method ; it is that a man should make himself, as a man, suited to speak to men, rather than that he should make himself as a machine, ready to deliver to man certain preconceived words. As far as I can understand, in the Nonconformist Churches, as well as in the Church of England, a continually increasing attention is directed to this subject. It is felt that he who takes upon himself this great and elevated function ought to be as a scribe, well instructed in the knowledge of God, and bringing forth out of his treasury things new and old.'

Mr. Gladstone gave this speech in 1877, and in 1882 the late Bishop of Liverpool, in his booklet on 'Simplicity in Preaching,' wrote the following remarkable statement :* 'In everything connected

* See pp. 47, 48. This booklet is a revised report of Dr. Ryle's lecture on the subject (published by Hunt and Co., 1s.).

with the science of preaching I consider the Church of England is sadly deficient. We get no help in these matters at Oxford or Cambridge. The utter want of any proper training for the pulpit is one great blot and defect in the system of the Church of England.' Is not this borne out by the following story?

In his well-known 'Preacher's Manual' (pp. 57-59) Sturtevant states that the views of the English Church are very indulgent in reference to preparations for the pulpit. Archdeacon Paley, *e.g.*, in a sermon to the young clergy of Carlisle, addresses them thus: 'There is another resource by which your time may be occupied, which you have forgotten in urging that your time will hang heavily upon you—I mean the composition of sermons. I am far from refusing you the benefit of other men's labours; I only require that they be called in, not to flatter laziness, but to assist industry. . . . You find yourself unable to furnish a sermon every week! Try to produce one a month!'

Matters did not make much progress in this direction up to 1889, but then a stout champion of the Church, the author of the 'Parish Priest in the Town,' wrote these words: 'Do you know that the Church of England is the only communion where a course of professional training is not required as indispensable for admission to the full ministry? And the result of an elaborate inquiry shows that our special preparation for the ministry, even where it is carried out, is very short compared with that which is usual elsewhere.' And Archbishop Benson, while considering the birth and growth of

theological colleges in our day to be one of the most pregnant signs of our times, yet lamented that 'we need skilled clergy more than ever, and it may be doubted whether we have ever been more defective'; whilst the late Bishop of Chichester declares openly that 'it is impossible to fathom the depths of ignorance in a candidate for Holy Orders.' And Dr. Gott himself adds, as a most pathetic postscript: 'While every profession but the noblest has its long and careful training;* while the Army and the Civil Service test their aspirants with a severity by the side of which the Examining Chaplain's papers are child's work; while no Alpine guide is suffered to offer himself for service to assist the climber till he has proved his skill; while our very mechanics have technical schools in all the large towns of the land; is it not intolerable, that the priests and spiritual leaders of the people should plunge into their vital work in most cases without one touch of a living Master's hand?'†

Wherefore, as the Church will not—or, at all events, *does not*—train her preachers, it is manifestly as much per force as of will that 'I train myself.'‡

The Bishop of Ripon begins his 'Lectures on Preaching' with an allusion to the remark of a once celebrated man. It was this: 'The State wants men of light and leading.' And then, in effect, his lordship proceeds to prove that the *Church* needs men of light and leading, too. 'The

* See the *Nineteenth Century* for June, 1904, p. 966.

† 'The Parish Priest of the Town,' pp. 170-172.

‡ 'Who will teach me Latin?' 'Hoot! man! Who'll teach a man anything except *himself*?'—'Alton Locke.'

phrase,' as the Bishop observes, "men of light and leading" aptly describes the twofold function of the Christian ministry. Thus, as a man of knowledge he is a man of light, whilst as a man of *persuasive* power he is a man of leading.'

' Earthen vessels, frail and slight,
Yet the golden Lamp we bear.
Master, break us, that the light
So may fire the murky air;
Skill and wisdom none we claim,
Only seek to lift Thy Name.'

DR. MOULE.

As a medium of truth between God and men, on a Divine errand, bearing a heavenly message to the souls of men, the preacher is a man of *light*, and withal a man of *leading*, when, by greater strength of will and corresponding weight of character, he prevails over and subjects to his own will, which is also God's, the wills of others. Obviously, then, if the preacher is to be a man of light and leading, in the sense we have just defined, it is imperative that he possess two things—*knowledge* and *power*. Herbert Spencer says: 'Acquirement of every kind has two values—value as knowledge and value as discipline.' The preacher must certainly have knowledge, for as a man of light *it is his business to instruct*. Let me repeat here, however, in the language of the author of 'The Parish Priest of the Town,' that at present 'it is not the making of *sermons*, but the making of the *preacher*, that is in my mind. A preacher may have a richly-stored mind and beautiful language, but he is equally a prophet without them.' Yet

Dr. Gott will not dare deny that any preacher must be a better prophet *with* them ; whilst, in answer to his own question, ‘ How shall I become a preacher ? ’ in my humble judgment he entirely misses the mark by simply saying : ‘ First become a real, living, loving man. ’ For, manifestly, if to the qualification of living and loving he do not add that of being a *knowing* man, he may be a brother, but he can be no preacher ; at all events, not as this word is ordinarily understood. Nor, in truth, does the Bishop really mean what we have seemed to imply—viz., that, provided there be life and love, knowledge is of no consequence, as his two leading and all comprehensive precepts, ‘ Know God and know man, ’ plainly demonstrate. But he evidently has a fear that too much is made of the sermon and too little of the preacher, or he prefers to think of the preacher as a *man-builder* than as a *word-spinner*. Thus he says : ‘ A preacher is one who moulds the lives of men, and his own life moulds him. ’ On the other hand, he appropriately enough quotes the words of Zacharias : ‘ And thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord, to prepare His ways, to give knowledge of salvation. ’ ‘ Knowledge of *salvation* ! ’ But what does this knowledge comprehend ? What is its Alpha, and what its Omega ?

Of the knowledge requisite to the secular orator there is great difference of opinion, as the views on this subject given by Fénelon, Plato, Socrates, Cicero, Tully, and Quintilian conclusively show. Thus one says he should know *everything* ;

another that he should be acquainted with those branches of knowledge most necessary to the speaker ; whilst a third insists only that he should be entirely master of the point on which he has to speak. As, however, amongst the qualifications enumerated by Tully the knowledge of philosophers is included, it is clear that the *secular* speaker needs great knowledge ; but, measured by the ends to be attained by his oratory, does not the *spiritual* speaker need greater ? At least, this much seems plain, that if, as a true man of light, he is to instruct others worthily, or up to the full limit of the spirit of the age, then, in a very serious sense and most earnest manner, must he be able to say : ‘I store my mind with knowledge, and I strengthen it by exercise.’

I. I STORE MY MIND WITH KNOWLEDGE, taking care that it be varied and extensive, digested and assimilated. (*a*) For, if not ‘VARIED and EXTENSIVE,’ I should be disregarding the wise precept of Gounod to his pupils : ‘Be wider than your calling.’ This he practised himself as a musician, just as Tennyson did as a poet, their studies, their book-shelves, and their very walls testifying this. And I should no less culpably be ignoring the good examples of all celebrated preachers, as is obvious from the testimony to them borne by Dr. Stalker in ‘The Preacher and His Models’ : ‘It has been my fortune to be acquainted with a good many celebrated preachers, and I have observed that almost without exception they have had a thorough acquaintance with the whole range of the higher English literature.

To have the music of Shakespeare and Milton echoing in your memory, or to have lingering in your ear the cadence and sweep of Thackeray and De Quincey, will, almost unawares, give you a good style.*

That Shakespeare, like Gounod, was wider than his calling, the following will prove : 'Shakespeare had a little French, Italian, and Latin, but no Greek. He had a remarkable acquaintance with country occupations, and gradually acquired a thorough insight into the social world. He had a cultivated taste for music. He had no special knowledge of law, but picked up some phrases. He seems to have travelled in Italy. He was not learned in history, but he had a wonderful eye for historical character. His morals as a writer are essentially sound, especially with regard to marriage. He often stoops to obscenities (a vice of his time), but they are not provocative of lust. He was repelled by excess in drinking. He loved England ; was something of a courtier ; a popular monarchy was his political ideal. In his political and social sentiments he was conservative ; he had an immense dislike of mobs and mob-rule, yet he had a strong sense of the injustice and inequalities of society. He felt the waste of lives in iniquitous wars. He had sympathy for the sufferings of animals. His estimate of woman is high, but he maintains that she is dependent on man. His moral philosophy is sound, but tolerant and

* On this subject, see Dr. Pryde's 'Highways of Literature,' Reed's 'Lectures on the British Poets,' H. Morley's and Stopford A. Brooke's 'English Literature.'

liberal. He accepted in religion the Elizabethan settlement. He ridiculed the Nonconformists. He was certainly not a Roman Catholic. His conformity was not inconsistent with a certain spirit of scepticism. And, lastly, Shakespeare was not Bacon.*

To be varied and extensive in my knowledge is imperative, as may be inferred, again, from the views expressed by the ancient masters. Cicero says that the '*orator* should know everything.'† This is a rather sweeping demand, but it is, as Dr. Boyd Carpenter remarks, the *spirit* rather than the *letter* of Cicero which must be interpreted here. For what he meant was, that the man who would speak effectually to his fellow-men must be a man whose range of thought and study was large. Everything belonging to human life and human thought, human history and human nature, should enlist his interest and provide food for his study.

'True, some speakers,' says Fénelon, 'though they have good natural parts, want a fund of solid knowledge. Their heads seem unfurnished, and one cannot but perceive that they labour hard for matter to fill up their discourses. They do not seem to speak from the abundance of their hearts, as if they were full of useful truths; but they talk as if they were at a loss for the very next thing they have to say.'‡

* Professor Dowden in the *Bookman*.

† See Moor's translation of '*Cicero De Oratore I.*,' p. 9, published by Methuen and Co.

‡ That Fénelon was not the only one who felt this, the following shows: '*How few read enough to stock their*

Cicero takes notice of these men, 'who live always, as it were, from hand to mouth, without ever laying up any stock of provision. But they pay a penalty for their neglect, as their discourses appear always thin and half-starved, whatever pains they take about them.' To this Fénelon adds these pregnant words: 'They ought to have employed several years in laying up a plentiful store of solid notions; and then, after such a general preparation, their particular discourses would cost them but little pains.' So Dr. Ford teaches, likewise the Bishop of Ripon, when he says: 'Keep up what I may describe as your fund of information.' But when he adds: 'Read what will widen your acquaintance with philosophy, history, scientific discovery, etc.,' his lordship is laying down a requirement which was more largely anticipated by Tully, who insisted that 'an orator should have the acuteness of logicians, the knowledge of philosophers, the style almost of the poets, the elocution and gesture of the finest actors.' And but the echo of all this is the direction contained in Beeton's treatise on 'The Art of Public Speaking': 'And, first of all, the speaker should prepare himself by laying in a great stock of knowledge.' This necessity he must recognise in its fullest extent. 'However many natural gifts he may possess, they are little

minds! And the mind is no widow's cruse, which fills with knowledge as fast as we empty it. Why should a clergyman labour less than a barrister, since, in spiritual things as well as temporal, it is the hand of the diligent which maketh rich?'—BICKERSTETH,

worth without the accumulated wisdom of study.' 'Eloquence,' says a well-known writer, 'requires matter to feed it, emotion to excite it, and it brightens as it burns.' Observe that there must be 'matter to feed it.' That is the most important point. If he has a small fund of ideas, it may prove wanting at a most critical time. 'Besides, what is more wearisome than the thin style, in which there is a luxuriance of words and phrases, but which is almost barren of ideas?'

On the other hand, the *advantages of storing the mind* with varied and extensive knowledge are thus epitomized by Dr. Boyd Carpenter: 'The acquisition of knowledge opens up to us fields over which thought and reason can range; material is stored up which will be of service in our various duties—*e.g.*, the lecture, the address, the young men's class, will be the gainers—and you will have a mind ready with some subject, or furnished with facts, incidents, and examples.' Dr. Ford has also ably summarized the benefits which must accrue from this course. He says: 'The wider the range of subjects which the mind traverses, the more versatile is the speaker. The wider the limits within which the intellect moves, the greater his freedom of utterance and pliancy of speech. . . . "Reading maketh a full man," as Bacon says. And if our mind be well stored with the rich treasures of thought, we shall have paved the way to the attainment of a fluent expression of thought.'* Dr. Arnold, too, says: 'Keep your

* On 'How to Acquire Fluency of Speech,' see Dr. Ford's book on 'Extempore Speaking,' chaps. v. to vii., pp. 30 to 59.

view of *men* and *things* extensive, and, depend upon it, that a mixed knowledge is not a superficial one ; as far as it goes, the views that it gives are true. But he who reads deeply in one class of writers only gets views which are almost sure to be perverted, and which are not only narrow, but false. Adjust your proposed amount of reading to your time and inclination ; this is perfectly free to every man ; but whether that amount be large or small, let it be varied in its kind, and widely varied. If I have a confident opinion in any one point connected with the improvement of the human mind it is this.'

(*b*) But whilst 'varied and extensive,' I said I was careful that the knowledge I acquired is 'DIGESTED and ASSIMILATED,' perfectly assured as I am, according to the analogy of the body, that to partake of mental food, or to store the mind with a lot of matter, which is neither digested nor assimilated, is so far from being beneficial that it is positively injurious. The purpose of eating is to nourish the physical system, which otherwise would die. But, likewise, the purpose of reading is to nourish the intellectual system ; nor can it be said to live without such nourishment. Our learning, then, must be made truly part of our minds. But let that famous French writer, the Abbé Bautain, be heard on this point : 'The fund to be amassed by those who intend to speak in public is a treasury of ideas, thoughts, and principles, of knowledge, strongly conceived, firmly linked together, carefully thought out, in such a way that, throughout all this diversity of study,

the mind, so far as may be, shall admit nothing save what it thoroughly comprehends, or at least has made its own to a certain extent by meditation.'

In so far, however, as training is to be obtained from reading, I cannot do better than cite the very remarkable instance of Miss Ellice Hopkins, who, as the story will show, as well as being a varied and extensive reader, was a reader that in an exceptional degree digested and assimilated what she read. I quote from Dr. Gott's book. 'Miss Ellice Hopkins,' says this most stimulating writer, 'sent me a book of hers describing her work in Barnwell, and if she is to be tested by the results God has given, the account of her preparation to speak to working men is worth some careful thought. In an infamous quarter of the town a young lady gathered round her, in a few months, an average attendance of seven hundred men, and she had nearly twice this number under her influence. Her mind, she says, was already *trained* by Shakespeare, Wordsworth, and Tennyson, and she was familiar with John Bunyan. But she went through a special course of reading, simply to make herself master of the language of working men. The Puritan divines, especially the older ones, and Spurgeon, she found most valuable. A natural taste, nourished in a University and guarded by a knowledge of Greek, held her at arm's-length from the vulgarisms of such language, whilst her *habits of thoroughness* achieved the practical result of transmuting the material of her reading so far into the texture of her mind as distinctly to reflect itself in the manner and style of

her speaking.' And so should it be with all public speakers, and with none more than Christian preachers, whether their congregations be regular or irregular, men, women, or children.*

I may mention in this connection what Dr. Gott calls the 'Preacher's Style of Reading,' which he should make it a point to cultivate, as a means whereby he may, as by instinct, know the right authors to read on each subject on which he requires instruction, together with their faults and dangers, against which he will guard himself. He also knows what pages to miss and which to read twice. He is not caught by the mere ornaments of style, nor influenced by the rhapsody of the platform, and, withal, he uses reviews and magazines abstemiously. John Newton said: 'I read the *newspaper* that I may see how God governs the world.'† 'In this age of the rapid multiplication of books,' says Burnap, 'it has become absolutely impossible for every man to examine everything for himself; hence the necessity and use of *reviews*, which are a sort of shorthand reading. I consider them as amongst the most valuable productions of our times. They are usually the contributions of the ablest and most accomplished minds, and they are perhaps the best means of acquiring that general knowledge of the endless variety of things, of which we all wish to know something that could possibly be devised.' Yet,

* It was an old Greek proverb that the audience forms the orator.

† 'Yes, even *newspapers*, the wonderful record of contemporary history unrolled before us, must be read and studied. — 'The Man of God,' by Canon Newbolt.

on the other hand, 'You don't want,' said Rufus Choate to a student, 'a diction gathered from the newspapers, caught from the air, common and unsuggestive; but you want one whose every word is full freighted with suggestion and association, with beauty and power,' like Emerson's, *e.g.*, and Carlyle's.

On the use of newspapers, however, especially in connection with the Bible and the preacher of it, I would refer my readers to Spurgeon's little book on this subject (Passmore and Co., 1s.).

But *how* is this most important accomplishment, a good style of reading, acquired? Dr. Gott tells us: 'It is gained by reading almost any author who has stood the test of time; wherefore a standard work ought always to be on one's study table, to be taken up daily, if possible.'* And some encouragement may herein be derived from the consideration of the fact that, as Burnap says in his 'Lectures to Young Men,' 'Knowledge, as well as being an *instrument of pleasure*, is even more the *sceptre of power*, the magic wand at once of influence over others and of satisfaction to himself.' It is not surprising, therefore, to find Johnson observing to Boswell: 'All knowledge, sir, is of itself of some value. There is, in fact, nothing so minute or inconsiderable that I would not rather know it than not. In the same manner, all power, of whatever sort, is of itself desirable. A man, *e.g.*, would not submit to learn to hem a ruffle of

* On the reading of standard books, etc., see 'Life of Mr. Spurgeon,' by One Who Knew Him, p. 129 (published by Melrose, 2s. 6d.), and Emerson's 'Society and Solitude,' pp. 157-186.

his wife or his wife's maid ; but if a mere wish could attain it, he would rather wish to be *able* to hem a ruffle.' And on the same occasion this most remarkable man, and really great authority on the subject, enlarged on the advantages of reading, and combated the superficial notion that knowledge enough may be gained in *conversation*. 'The foundation,' said he, 'must be laid in reading. General principles must be had from books, which, however, must be brought to the test of real life. In conversation you never get a system. What is *said* upon a subject is to be gathered from a hundred people. The parts of a truth which a man gets thus are at such a distance from each other that he never attains to a full view.' Accordingly, the doctor advised his parasitic friend and biographer to have as many books about him as he could, that he might read on any subject upon which he had a desire for instruction at the time, remarking : 'What you read then, sir, you will remember. But if you have not a book immediately ready, and the subject moulds in your mind, it is a chance if you have again a desire to study it. If a man never has an eager desire for instruction, he should prescribe a task for himself ; but it is better when a man reads from immediate inclination. . . . *Snatches of reading* will not make a Bentley or a Clarke. They are, however, in a certain degree advantageous.'

But here Johnson is hardly in accord with Sir John Lubbock (now Lord Avebury), who in his 'Pleasures of Life' expresses himself on the point thus : 'Mary Lamb gives a pathetic description of a studious boy lingering at a bookstall :

no need."* *

* A story very similar to this is related of Alton Locke by Kingsley, p. 22.

* A story very similar to this is related of Alton Locke by Kingsley, p. 22.

well to read everything of something, and something of everything."*

And when, on the other hand, Edward Bulwer says: 'More is got from one book, on which the thought settles for a definite end in knowledge, than from whole libraries skimmed over by a wandering eye, just as a cottage flower gives honey to the bee and the King's garden none to the butterfly'; and Burnap that 'To flit from object to object is not the way to gain depth or enlargement of mind; that one subject must be dwelt upon till it is thoroughly mastered, for then it will impress itself upon the mind as one connected whole, and long retain its hold upon the memory'; and, again, Hobbes: 'Had I read as much as others, I had remained as ignorant as they'—we are simply reminded that, if great men often think alike, they quite as often disagree.

Thus, *e.g.*, Dr. Boyd Carpenter affirms that self-suppression, especially in the sermon, in a sense a work of art, is impossible; and John Ruskin, that the artist, be he painter or speaker, has done nothing until he has concealed himself.† Wherefore we cannot but endorse the sage reflection of Lubbock, when he says that 'everyone, of course, must judge for himself in these matters.' But, manifestly, all will allow that, as the author of 'The Art of Public Speaking' observes, 'Each one will devote special attention to subjects connected with the line of life in which he is to be

* 'I found that his knowledge of all literature was wonderful.'—'Life of Mr. Spurgeon.'

† See 'The Parish Priest of the Town,' by Dr. Gott, p. 92.

afterwards engaged, according to which the man who is destined for the pulpit or preaching will concentrate his powers on the whole body of divinity, or practical religion, morals, and human nature.' Herbert Spencer may help us here. In his book on 'Education' he considers, 'What knowledge is of most worth?' He says: '*The ideal of education* is to aim to maintain a due proportion between the degrees of preparation bestowed upon each of the departments of life's activities, or not exhaustive cultivation in any one, supremely important though it may be, not even an exclusive attention to the two, three, or four divisions of greatest importance, but an attention to all—greatest where the value is greatest, less where the value is less, least where the value is least. For the average man—not forgetting the cases in which peculiar aptitude for some one department of knowledge rightly makes pursuit of that one the bread-winning occupation—for the average man, we say, the desideratum is a training that approaches nearest to perfection in the things which most subserve complete living, and falls more and more below perfection in the things that have more and more remote bearing on complete living.' In short, he will be a lover of books in general, but in particular of such books as will duly qualify him for his high vocation,* remembering the words of Emerson, that 'books, as containing the finest records of human wit, must

* 'His education was *well adapted* to form a great Parliamentary speaker.'—'Life of William Pitt,' by Lord Macaulay, p. 145 (published by Black).

always enter into our notion of culture. The best heads that ever existed—Pericles, Plato, Julius Cæsar, Shakespeare, Goethe, Milton—were well-read, universally-educated men.' And no less the words of Locke: 'Those who have read everything are thought to understand everything too, but it is not always so. Reading furnishes the mind only with materials of knowledge; it is *thinking* makes what we read ours. We are—and as preachers must of necessity be—of the ruminating kind, and it is not enough to cram ourselves with a great load of collections. Unless we chew them over and over again, they will not give us strength and nourishment.'

But, my first point disposed of—viz., the storing my mind with knowledge, in order that I may *instruct* others—my next point must be dealt with; or, so that I may likewise *persuade* others:

2. I STRENGTHEN MY MIND BY EXERCISE.* This is according to the description given of a cultivated mind by John Stuart Mill: 'By a cultivated mind I do not mean that of a philosopher, but any mind to which the fountains of knowledge have been opened, and which has been taught—say, trained—in any tolerable degree *to exercise its faculties*. Such a mind will find sources of inexhaustible interest in all that surrounds it—*e.g.*, in the objects of nature, the achievements of art, the imaginations of poetry, the incidents of history, the ways of mankind, past and present, and their prospects in

* 'Habits of intellectual activity are *everything* to the mind.'—BURNAP.

the future. In other words, the cultivated man is one who, having both stored his mind with knowledge and strengthened it by the exercise of all its powers, is precisely the man qualified to appreciate all the refinements and to benefit by all the privileges of life.'

Whence it is obvious, as was said before, that education ought not to cease when we leave school, but, if well begun there, will continue *through life*. And, indeed, social life is itself a school, where events are perpetually educating the mind. He, then, who will add private study to diligent and judicious reading, need sigh for the walls of no University for the means of intellectual accomplishment;* but without such study it were folly to expect ever to properly or adequately train the mind. We need affect no surprise, therefore, when we read in an able lecture on this subject by an American:† 'I lay it down as a first principle, in the cultivation of the mind, that there can be no intellectual progress without *study*—*i.e.*, an earnest, diligent, persevering application of the mental faculties. This is the only effectual means of making the mind powerful in itself. Mere accumulation of knowledge is not the thing most desirable. It is strength of mind; it is *discipline* more than acquisition.' And if it be asked why? the answer is this: 'The faculties of the mind bear a close analogy to the powers of the physical frame. The muscles, *e.g.*, can acquire strength,

* See Channing's 'Essay on the Nature and Means of Self-culture.'

† Burnap.

firmness, and endurance only on the condition of continual exercise. It is in vain that you nourish the body with the greatest variety of the most luxurious food. Sickness will be produced, not health, unless there goes with it powerful action—continual exercise. So *mere* desultory and miscellaneous reading is more apt to be pernicious than useful. It is more likely to enervate than to strengthen the mind.' The same authority says emphatically, 'that the mind must be consolidated by close and vehement application of all its powers to things which task its strength to the utmost. Action forms the intellectual constitution to robustness, energy, and strength.'

'Our great mistake in education,' says Lubbock, 'is, as it seems to me, the worship of *book-learning*—the confusion of instruction and education. We strain the memory instead of cultivating the mind.' In another place Lubbock says: 'Herein lies the importance of education. I say "education," rather than "instruction," because it is far more important to cultivate the mind than to store the memory. Instruction is only a part of education.'

Obviously, therefore, our studies are a *means*, and not an end. Speaking upon this, however, Burnap truly maintains, that the lives of the wisest and most eminent of mankind have demonstrated that the *disposition* for self-improvement is infinitely more important than the means. The 'will' will ever make for itself a 'way.'*

* 'The man in earnest finds means ; or, if he cannot find, creates them.'—CHANNING : 'Self Culture.'

A German proverb says : 'The will does it.'

distinguished of mankind have been those who have been *self-educated men*—who have pursued knowledge under the greatest disadvantages. The difficulty of the attainment has made the prize seem only the more precious; has excited only a more unyielding determination, and nerved to more indefatigable efforts; *e.g.*, Franklin became the wisest man of his age amidst the drudgery of types and proof-sheets. Sherman became a statesman while engaged in the still humbler occupation of making shoes. And a blacksmith, Elihu Burritt, at the very same time that he was exercising his muscles on the anvil, became the most learned linguist in America. The sons and daughters of opulence have seldom been the possessors of distinguished mental accomplishment. They have rarely been the inventors of art, the cultivators of science, or the contributors to the amusement of mankind. Their minds are seldom trained by effort and struggle to the attainment of anything bold or original. The vigorous sons of toil and privation have carried off the great prizes of intellectual distinction. ‘I trust and hope,’ said Alton Locke (C. Kingsley), ‘that if God intends me to rise, He will open the way for me; perhaps the very struggles and sorrows of a poor genius may teach him more than even wealth and prosperity could.’ ‘True, Alton, my boy,’ replied his friend; ‘and that’s my only comfort. It does make men of us, this bitter battle of life. We working men, when we do come out of the furnace, come out not tinsel or papier-mâché, like those fops of red-tape statesmen, but steel and

granite, Alton, my boy, that has been seven times tried in the fire ; and woe to the papier-mâché gentlemen that run against us ! But,' continues poor Crossthwaite sadly, 'for one who comes safe through the furnace, there are a hundred who crack in the burning ! You are a young bear, my lad, with all your sorrows before you ; and you'll find that a working man's training is like the Red Indian's children. The few who are strong enough to stand it grow up warriors ; but all those who are not fire- and water-proof by nature—just die, Alton, my lad, and the tribe thinks itself well rid of them.'

Similar testimony is borne by Channing when, in his 'Self-Culture,' he says : 'Poems and systems, both of theology and philosophy, which have made some noise in the world, have been wrought at the work-bench and amidst the toils of the field.' The conclusion from all which seems to be this : 'that education is not a holiday dress, to be put on only to shine in and to dazzle ; it is an armour of strong defence and solid weapons by which man goes down into the fierce battle of life conquering and to conquer.' Of the truth of which strong confirmation is afforded by such well-known examples, again, as those of Zwingle, who emerged into the strife of life from the shepherd's hut ; and Melancthon, the most cultivated of the reformers, who was a workman in an armourer's shop. Martin Luther himself was but the child of a poor miner ; Dr. Adam Clarke was the child of Irish cotters ; John Foster (the essayist) was only a weaver ; Andrew Fuller but a farm servant ; Dr. Morrison,

the translator of the Bible into Chinese, was a last-maker ; and Dr. Milne, the China missionary, was a herd-boy. It will be generally allowed, as Sir Farrer Herschell observes, that, 'in the evolution of life, it would be found that the boy who was the least educated or trained would go to the wall.' (See 'Secrets of Success,' pp. 98 and 104. Simpkin and Co. 1s.)

But the point at present before us is not that I *must* exercise my faculties, for that has been made abundantly clear, but *how* I exercise them. What means do I employ? What methods do I pursue? Lord Rosebery, in the course of an address as President of the Edinburgh Philosophical Institution, said : 'Read books like Gladstone, or disdain books like Parnell. *There is no royal road to success in life.* What suits one will not suit another ; but of this, at least, I am sure, that if a man wants to develop his faculties to the utmost advantage, and combine the greatest amount of work with the greatest amount of happiness, he cannot do better than imitate, so far as he is able, the methods of study, the economy of time,* and the regularity of life, practised by my illustrious predecessor, Mr. Gladstone.' ('Life and Speeches of Rosebery,' by Coates.)

Before answering the above questions directly, it may be well to define briefly *the purposes of mental cultivation*. They are, according to Burnap, 'to discipline the powers, to give them acuteness, strength, and energy ; to enlarge the sphere of

* 'The great secret of this world's welfare is the economy of time.'—BURNAP : 'The Cultivation of the Mind.'

knowledge, to gain that extent of information which is necessary as the ground of action, and to cultivate the taste, to prepare the mind for the enjoyments of literature and for the pleasures of refined society.'

The purposes thus unfolded, the only consideration now is—How are they to be fulfilled? The plan which most commends itself to me, and to which, in however imperfect a manner, I myself adhere, is the following :

(1) I STUDY LANGUAGES, both *ancient* and *modern*.^{*} Goethe says : 'A man who is ignorant of foreign languages is also ignorant of his own language. . . .' And Burnap that : 'As well as enabling me to master my own mother-tongue—no mean desideratum in itself—it gives me access to foreign literatures which otherwise I should not enjoy ; facilitates all my professional studies ; places me on a high vantage ground in society ; and, above all, is itself an intellectual discipline.' 'As the years go by,' so taught John Ruskin, 'the intellect must be cultivated by the knowledge of French, German, Latin, and Greek, with the idea, not so much of foreign conversation, but in order to understand the derivation of our own tongue, and to be able to sympathize with the sweetness of the stranger's speech.' Besides, it enormously enlarges and enriches my vocabulary, as well as augments and perfects both my faculties of remembrance and of comprehension. But what says Herbert Spencer ? 'As the Orinoco Indian

^{*} On the necessity of studying languages, etc., see Appendix ; also Vinet's 'Outlines of Philosophy,' p. 482.

puts on paint before leaving his hut, not with a view to any direct benefit, but because he would be ashamed to be seen without it, so a youth's drilling in Latin or Greek is insisted on, not because of their intrinsic value, but that he may not be disgraced by being found ignorant of them—that he may have the education of a gentleman, the badge marking a certain social position, and bringing a consequent respect.' And again : ' If you ask why Italian and German are learnt, you will find that, under all the sham reasons given, the real reason is that the knowledge of those tongues is thought ladylike. . . . It is not that the books written in them may be utilized—which they scarcely ever are—but that Italian and German songs may be sung, and that the extent of attainment may bring whispered admiration.'*

As a *public speaker*, however—that is, one who depends for his power and efficiency on the force of language and expression, or for influence on the human mind and heart—the study of language is obviously of vital importance and utility ; in fact, nothing less than indispensable. For if it be true that, to the speaker, eloquence is everything, eloquence, if not a trick of the tongue, as Dr. Gott says, is ' a form of language.' And, in any case, no one can deny that all our intellectual operations are greatly facilitated and perfected by an accurate acquaintance with language.

The difference which a *classical training* makes is finely illustrated by Cromwell and Canning, for whereas they were both richly endowed with

* ' Essay on Education,' p. 10.

mental acumen, and both successful in rising to the top of the tree of human ambition, yet the one attained his end by the *sword*; the other his by the *tongue*, made rich and strong, facile and flexible, by linguistic culture. And the difference, for there was a difference, in the respective terminations of their careers? Cromwell's want of culture ultimately wrested the sceptre from his grasp; while Canning's possession of it scarcely suffered that sceptre to drop from his hand until long after his decease. Burke* and Webster are two noble examples of what may be accomplished by a classical education. They were both of them perfect masters of language, and this, combined with powerful intellects, made them perfect masters in oratorical literature for all time. Best example of all, however, is Bossuet, of whom Dr. Matthews affirms that 'he owed the kingly splendour of his style largely (but not exclusively) to *classical* studies. The great exemplars of Greece and Rome were always before his eyes. From the freshness and picturesqueness of Homer, the indignant brevity of Tacitus, and the serried strength of Thucydides, he drew that vigour of style which, when enriched by the sublime imagery of the prophets and the tender pathos of the evangelists, placed him among the first of Christian orators. The "Iliad" and the "Odyssey" he had thumbed till he knew them nearly all by heart.

* 'So wide and various are the genius and career of Burke, that you might as well attempt to exhaust the character of Shakspeare in a speech as attempt to deal adequately with the genius of Burke.'—ROSEBURY.

His passion for Homer, whom he always called *divine*, was so great indeed that he actually recited his verses in his sleep !*

In his lecture on 'Impromptu Speech' Spurgeon says to his students: 'The acquisition of another language affords a fine drilling for the practice of extempore speech. Brought into connection with the roots of words and the rules of speech, and being compelled to note the differentia of the two languages, a man grows by degrees to be much at home with parts of speech, moods, tenses, and inflections; like a workman, he becomes familiar with his tools, and handles them as everyday companions.'

I know of no better exercise than to translate, with as much rapidity as possible, a portion of Virgil† or Tacitus. Pitt was accustomed to do this every day after tea to the delectation, no less than the edification, of his family. For this practice, however, which gave him his marvellous command of language, always promptly finding the right word, Pitt was indebted to his father,

* And Mr. Gladstone's love of Homer was quite as great as Bossuet's. See Morley's 'Life of Gladstone,' vol. i., p. 549.

† Virgil introduces the Mantuan shepherds into his 'Eclogues,' conversing in refined dialogues. In his 'Georgics' agriculture is described in the most polished language; and his 'Æneid,' abounding with beautiful descriptions and incidents, completes his character as the most eminent of Latin poets. In describing the effects of the tender passions he is peculiarly delicate, captivating, and pathetic, but seldom ascends to sublimity of thought without having Homer in view.—Kerr: 'Literature and Science,' vol. i., p. 150.

Lord Chatham, of whom Burke once said that *his* was a name so powerful and so great that it kept the name of England respectable in every other country on the globe! Rufus Choate was also a tireless translator, and regarded *dictionaries*, or the study of them, as a great fertilizer of language, and spent many hours in conning their pages. And the Earl of Chatham himself, in order to acquire a thorough command of language and increase his vocabulary, went twice through the folio edition of Bailey's dictionary—the best before that of Johnson. Persons who know no better think all time thrown away which is spent upon the *classics*, but if it were only for the usefulness of such studies to the sacred orator, they ought to be retained in all our collegiate institutions. Who does not see that the perpetual comparison of the terms and idioms of two languages must aid facility of expression? Who does not see, moreover, that by this exercise the mind becomes able to appreciate refinements and subtleties of meaning, and so acquires the power of distinguishing between things that differ—a power essential to the exposition of the word of God, and an extempore declarer of His truth.

(2) I STUDY SCIENCE,* but especially the sciences of *mind* and of *morals*. 'Science,' says Canon Liddon, in his book entitled 'Some Elements of Religion,' 'is continually enlarging our conceptions of the reign of *law*, and, it might well be added, of

* See Dr. Carpenter's 'Energy in Nature,' or E. Caillard's 'Forces of Nature.' Strongly recommended by the Bishop of Ripon.

everything else, for science cannot but enlarge all conceptions.' It was from this conviction that, almost as soon as I left college, I practically gave myself up to a course of very careful reading of all the leading sciences; sequestered at the time amid the lovely hills and vales of a Gloucestershire village, I had the opportunity, and am thankful, as I look back upon that period, that I was both able and disposed to improve it, and so to lay some foundation for the future.

Herbert Spencer asks: 'What knowledge is of most worth?' He says: 'The uniform reply is, 'Science.' This is the verdict on all the counts. And the most efficient study is, once more, Science.' (a) *I study the science of mind** as being universally relied on as a splendid discipline for the intellect, since it is calculated to give strength or vigour to the mind, by accustoming it to dwell for a long time on one subject, to grasp and retain a mere abstraction, which is an essential power to the speaker. Against metaphysical studies, however, there is, in some quarters, a deep-rooted prejudice. They are too frequently conceived of after the manner of the Scotchman, who, describing this science, said: 'That's metaphysics when twa men talk thegither, and the tane does na ken what the tither means; and the tither does na ken what he means himsel.' But what is there in metaphysical inquiry so very revolting? 'I look upon it,' says Burnap, 'as the most ennobling of all pursuits—the knowledge of the faculties, the powers and opera-

* See Sir William Hamilton's 'Lectures,' two volumes, published by Blackwood.

tions of our immortal minds, the investigation, so far as we have the power, of the nature of our own intellectual being, the distinguishing characteristics of mind and matter, their connection with each other, the phenomena which we daily exhibit to ourselves of sensation, perception, memory, comparison, and the adaptation of means to ends. Besides, psychology is closely associated with religion, with our duty and destiny as immortal beings, with the question of the freedom or necessity of human actions, our responsibility for our conduct, and our anticipations of futurity. These subjects have been ably treated by Locke, Reid, Stewart, Browne, and Hamilton in the most plain and popular manner.'

If, however, instead of calling this science by its hard Greek name of *metaphysics*,* we substitute that of 'science of the mind'—that is, of all that is known of the mysterious something within us which comes at our creation from God, becomes the only connecting link between the past, the present, and the future, and then departs to the dim world we have not seen—then it becomes a matter of the most intense and thrilling interest. Isaac Taylor's 'Elements of Thought' will be found a great aid in the study of this and cognate subjects; and it will prepare the student of metaphysics for the profitable and enjoyable perusal of Sir William Hamilton's lectures, and other similar works. At any rate, those who give their attention to this subject make great advances in intellectual power and acuteness, and, in the end, dictate the opinions

* See 'Outlines of Philosophy,' by Vinet, pp. 13 to 98.

of mankind. Thus, by this power, Plato modified the moral and religious opinions of half the world, and Aristotle reigned as a sort of intellectual dictator for nearly two thousand years; whilst Constant and Cousin did almost as much to revolutionize France as was done by Napoleon in twenty years of blood and carnage. And Edwards, by the same means, became almost as well known in Europe as in his own city of Washington. Edwards himself, in his work on 'Preaching,' remarks: 'As for metaphysics, it cannot be denied that they are useful to the helping us to a clear and distinct apprehension of things, and to the enlarging of our minds and the cultivating of our thoughts. Whence it is that unthinking persons, and those that never study for accuracy of conceptions, hate this sort of learning as much as a Deist doth creeds and catechisms.' Speaking upon the same subject, Beecher says: 'The perceptions of those sublime relations, near and remote, specific and generic, that obtain among spiritual facts of different kinds, I understand to be metaphysics; and that *must* be studied. It sharpens men, and renders them familiar with the operations of the human mind, and gives them a grasp and penetration that they would not get otherwise. It is favourable to moral insight, too, when developed, as it should be, in connection with the other sides of human nature.' And Edmondson, in his 'Christian Ministry,' remarks: 'Young men who are candidates for the ministry should carefully study the human mind, should survey all its varied faculties, and reflect on their nature and uses.'

Like Ian Maclaren's 'Domsie,' of whom the author writes, after describing his achievements in the classics : ' " And philosophy* and mathematics to come ! I'll wager he'll be first there, too. When he gets his hand in there's naething he's no fit for wi' time. My ain laddie—and the doctor's—we mauna forget him, it's his classics, he has every book of them. The doctor 'll be lifted when he comes back on Saturday. Am thinkin' we'll hear o't on Sabbath. And Drumsheugh, he'll be naither to haud nor bind in the kirkyard. As for me, I would not change places with the Duke of Athole ;" and Domsie shook the table to its foundations !' (' Beside the Bonnie Briar Bush ')

The mental powers may be reduced to two : (1) The *understanding*, including the *imagination* and the *memory* ; and (2) the *will*, including the *affections* and the *passions*. Try the strength of the understanding and of the memory by some appropriate exercise. Consider the organs of the body, too—that is, *anatomy*—through which the mind performs many of its operations, that you may discover how they affect the intellectual powers. Converse, also, with those persons who have made this subject a special study.

Here, however, I cannot forbear raising the question, ' Is it not fair to assume that the extraordinary mental force betrayed by the profound

* ' Divine philosophy !

Not harsh and crabbèd as dull fools suppose,

But musical as Apollo's lute,

And a perpetual feast of nectarèd sweets.'

MILTON : ' Education ' in *The Pleasures of Life*.

researches of Professor Darwin must be attributed, as well as to the intense, ceaseless exercise in which he engaged his mind, to the particular habit he formed of accumulating, for over forty years, all kinds of notes and memoranda upon the subject of psychology?' However, few will be disposed to challenge this opinion, expressed by an able, if prejudiced, writer upon the point under discussion—viz., that if the proper 'study of mankind is man,' Darwin has done more than any other human being to further this most desirable kind of learning; for it is through him that humanity, in our generation, has first been able to begin its response to the precept of antiquity, 'Know thyself.' 'Men carry their minds,' observed John Foster, 'as for the most part they carry their watches, content to be ignorant of the constitution and action within, and attentive only to the little exterior circle of things, to which the passions, like indexes, are pointing.' How much better if they would give heed to the wisdom of St. Bernard, when he says: 'Above all other subjects study your own *self*; for he who is thoroughly acquainted with himself, hath attained to a more valuable sort of learning, than if the course and position of the stars, the virtues of plants, or the nature of all sorts of animals had employed his thoughts'!

But, so far as the intellectual side of man is concerned, it may be doubted if there is any safer guide than John Locke, whose 'Essay on the Understanding' is, on the admission of all, a work of great merit. There are but few books in the

English language which contain a richer treasure of useful knowledge. It follows that it should be read by all students of the mind. John Wesley appears to have done this when on his journeys as a Methodist preacher, as the following story will show: 'For some days I have employed myself,' says Mr. Wesley, 'in reading Locke's "Essay on the Human Understanding"; and I do not now wonder at its having gone through so many editions in so short a time. For what comparison is there between this deep, solid, weighty treatise and the lively, glittering trifle of Baron Montesquieu? As much as between tinsel and gold, glass beads and diamonds.'

But, as being, of all the ancient philosophers, the greatest metaphysician, it seems expedient, if not necessary, that we add to that of Locke a short account of Plato. He is said to have been a descendant of Solon, and to have relinquished the study of poetry* that he might attend the lectures of Socrates, whose greatest pupil he was, just as Aristotle was Plato's. Both travelling and studying, however, he at length came to the banks of the Nile, there to learn astronomy from Theodorus, and metaphysics from the priests of Egypt. On his return to Athens he established the Academy, and in that delightful retirement, adorned with temples and statues, shaded with lofty planes, and watered by the stream of Ilissus,

* Westcott 'could never hear "Lead, kindly light," without thinking what Newman might have done if he had not mistaken his calling,' in exchanging, like Arnold, poetry for theology.

he gave lectures; and numbered among his scholars, as well as Aristotle, Demosthenes, Hyperides, Isocrates, and others. All his works, except his 'Republic' and his 'Defence of Socrates,' are in the form of dialogues. He delighted to blend the tenets of the Socratic school, with the subtle refinements of the Sophists. He often leads us into a labyrinth of argument, where we are agreeably bewildered; and scatters around us the flowers of the imagination. With a singular inconsistency he banishes poets from his republic; and yet, of all the philosophers, he is the most poetical. And never was there a heathen philosopher who gave a more exalted idea of the intellectual principle of man. In one of his dialogues—'Phædon'—he teaches, and by ingenious argument seeks to demonstrate, that the soul is of a nature simple and indivisible, divine and immortal. And that, as it is not compounded like the body, cannot, like it, be subject to dissolution and decay.

I remember once hearing that a very popular Wesleyan minister, when a student at college, was often to be seen with a volume of Sir W. Hamilton's 'Metaphysics' under his arm. Not that this was anything wonderful, for when I first read the same work I thought it quite as interesting as either 'Waverley' or 'Nicholas Nickleby'; and, on the ground of their interest alone, I would place Hamilton, Dickens, and Scott in the same line with each other, or as quite on a par in this respect. 'Whoso will dip into Hugh Miller's book on "Geology," or read Mr. Lewes' "Sea Studies," will perceive that science excites poetry

rather than extinguishes it. And he who contemplates the life of Goethe must see that the poet and the man of science can coexist in equal activity.*

While speaking of novelists,† I would suggest, as one means of studying metaphysics, the careful and repeated perusal of such books as C. Kingsley's 'Hypatia' and 'Alton Locke,' and Beaconsfield's 'Contarini Fleming,' as these are psychological romances, the latter in particular being designated as the 'autobiography of a mind.' I am hereby reminded of the 'Autobiography of Annie Besant,' a large proportion of which is practically a treatise on psychology, and highly interesting as such.

(b) Then, as well as that of the mind, *I study the science of morals*, commonly called *ethics*. I have read somewhere that John Ruskin once said that if he wanted to study ethics in their best possible, or most effective, form, he would not take it up as an ordinary text-book, like Wayland's,‡ 'Moral Science,' but as he would take up one of Scott's novels. Speaking personally, I may say, what no doubt many another can say, that I have often wept, and sometimes prayed, far more after reading a good tale than after hearing a bad sermon. Concerning ethics, Burnap says: 'Here is another mystic word, apparently invented to obscure a very plain and common subject—viz., that of morals or the moral sense; a faculty in

* Spencer on 'Education.'

† 'The greatest thing in modern fiction is "Romola"—and that scene on the steps, the greatest thing in it.'—'Sayings of Bishop Westcott.'

‡ Published by the Religious Tract Society.

man which teaches him to distinguish between good and evil ; which makes one course of action the subject of self-approbation, and another of self-reproach.' The science of ethics has for its main object the investigation of a universal law, by which all moral beings are bound to the throne of God ; a law which no finite being can abrogate or shake off.

No other inquiry is better calculated to train the mind to strength and acuteness, which is really the point, and the only point, which we are concerned at present to establish. Though we may add that Adam Smith's 'Theory of Moral Sentiments' is, perhaps, the best treatise on the subject, and, withal, one of the most delightful books in our language, it follows that it, and Paley's 'Moral Philosophy,' or some more recent works of the same character, should be read by every young man who would efficiently train himself to preach.

(c) Next to mental and moral science, however, comes the science of *natural philosophy*.^{*} This I study as that which investigates the causes, effects, and properties of material bodies. 'For discipline, as well as for guidance, science is of chiefest value. In all its effects, learning the meaning of *things* is better than learning the meaning of *words*. Whether for intellectual, moral, or religious train-

^{*} See Herschell's 'Discourse on Natural Philosophy.' 'One day my father brought home Comstock's "Natural Philosophy." It appeared to me that this was the greatest book that had ever been written, and I stuck to it day and night until I had mastered its contents.'—H. S. Maxim's sketch of himself in T. P. O'Connor's 'In the Days of My Youth.'

ing, the study of surrounding phenomena is immensely superior to the study of grammars and lexicons. Is it not indeed an absurd and almost sacrilegious belief, that the more a man studies Nature the less he reveres it?''* 'This is a subject of vast extent,' says the author of the 'Christian Ministry,' 'including all the wonderful works of the Lord in the visible creation. The system of Nature, in all its beauty and glory, is the palace of God; and in all this stupendous building we see astonishing displays of wisdom, power, and goodness.' 'An ignorant man,' once observed a great philosopher, 'resembles a spider, which retires into some dark corner, and there wraps itself in its own dusty cobweb, insensible of the innumerable beauties which surround it.'

But let us view the wonders of creation in their wide extremes of amazing greatness and bewildering minuteness; examine the variety and uniformity of all its parts; trace the causes of things to their effects, and effects to their causes; and so learn to admire and adore the Maker and Governor of all. By such investigations we cannot fail to inform and strengthen the mind.

Dean Pigou is a fine example of the use to be made by the preacher of natural science; for all his sermons abound in illustrations drawn from this source. Recently the Dean stated that for forty years he had been a student of the microscope. Practically, he believed with Huxley that true science and true religion are twin-sisters.

* Spencer on 'Education.' See also Preface, p. ix, to 'Natural Law in the Spiritual World,' by Prof. Drummond.

(d) But when I said above that I studied the science of 'mind,' by consequence I included the science of *thought*. This is obvious, from many considerations ; but Professor Fowler, in his well-known book on 'Logic,' devotes his first chapter to this subject—viz., 'The Relation of Logic to Psychology.' The last words of the chapter, expressing the conclusion at which he arrives, are a distinct affirmation of this truth. 'Thoughts, or the results of thinking, become the subject of a science with a distinct name, "logic,"* which is thus a subordinate branch of the wider science, psychology.'

It is not an additional statement on my part, therefore, so much as a more definite statement, when I say that I especially study logic. And this is in accordance with the fifth rule laid down by Edmondson in his chapter on 'Literary Subjects in General.' The rule is this : 'That you may be able to reason conclusively on all subjects, you should study logic, or the art of reasoning.† And it will be allowed that a public teacher, above all men, should be able to detect error, to support truth, to convince gainsayers, or silence them, and to confirm the weak and wavering. The art of logic consists of four parts, viz. : (1) *Perception*, which discovers external objects through the medium of the senses, and hereby forms ideas. (2) *Judgment*, which compares one idea with another. (3) *Reason-*

* See next to Hamilton's, Whately's or Professor Jevons' larger and smaller editions (published by Macmillan and Co.).

† Brougham, like Chatham, had great force in speaking, 'but was lame in his logic.'—'Oratory and Orators,' p. 80.

ing, or the action of the mind, which draws inferences from the comparison of one idea with another. And (4) *Disposition*, which places the materials of thought in that order whereby light is given to the whole subject. When this art is well understood, and skilfully employed, error appears in all its deformity, and truth in all its beauty. Some persons are natural logicians, but all may improve their minds by this noble art. Weak minds are especially strengthened by it, whilst those naturally strong and clear are made stronger still, and more clear.'

According to Professor Jevons, however, if some are natural logicians, all are more or less habitually so. And this is how he brings this truth out. In one of Molière's plays, an amusing person, named Monsieur Jourdain, expresses much surprise on learning that he had actually been talking prose for forty years without knowing it! Similarly, ninety-nine people out of a hundred might be equally astonished to hear that they had long been 'converting propositions,' 'syllogizing,' 'falling into parallelisms,' 'framing hypotheses,' and 'making classifications with genera and species.'

But if, as is thus implied, we cannot *help* being logical, some may ask, Why do we need logic books at all? The answer is, that there are logicians and logicians. All people, it is quite true, are logicians in some manner or degree; but, unfortunately, many people are bad ones, and suffer much harm in consequence. It is just the same in other matters. For instance, if we do

not know the meaning of the name, we still are all 'athletes' in some manner or degree. No one can climb a tree, or get over a gate, without being more or less an athlete. Nevertheless, he who wishes to do these actions really well should learn athletic exercises under a skilful teacher. To be a good logician, however, is far more valuable than to be a good athlete, because logic teaches us to reason well, and reasoning gives us knowledge, and 'knowledge,' as Lord Bacon said, 'is power.'

Have we not a fine illustration of these truths in Lord Rosebery? Is not his position one of great power and knowledge? Ah! but he is a nobleman, and very wealthy. Quite true. But there are plenty of men who are rich, and peers, and yet have nothing like the knowledge and power of Lord Rosebery. He is very clever. But what made him so? For, as we have seen, the 'orator is not born,' and all the world knows that his lordship is a brilliant orator. Logic did not do this for him, but it contributed to the doing. In his biography there is the report of a speech of his on Toole, the actor, in the course of which his lordship said: 'I used attentively to attend Mr. Toole's performances, and I have only to mention that though you could have heard a pin drop in the house, and though *I have read Mill's "Logic" for hours and hours** before going

* But if Lord Rosebery's power is thus attributable in part to his mastery of logic, so also must be Mr. Balfour's. Thus, in discussing his leadership of the House of Commons and *the secret of his success*, a writer in a London daily says: 'Mr. Balfour's power is practically complete. And when

to the theatre, yet, when I returned home, and attempted to draw up an abstract of the speech I had heard (Toole give), it was not so clear, or so logical, as I should have expected from so eminent a man. When you came to put his epigrams together, according to the rules of Mill and Aldrich, you found the third premiss wanting, which no ingenuity could supply' (p. 153). The weakest framework with the most logical mind will conquer in the end, because it is able to foresee the future, to calculate the results of actions, to avoid mistakes which might be fatal, and to discover the means of doing things which seemed impossible.

It is true that we cannot use our eyes or ears without getting some kind of knowledge, and the brute animals can do the same. But what gives power is the deeper knowledge called 'science.' People may see, hear, and feel all their lives, without really learning the nature of the things they see, hear, or feel. The 'reason' is the mind's eye; it enables us to see why things are, when, and how, events may be made to happen, or not to happen. The logician endeavours to learn exactly what this reason is which makes the power of men, or which made an Aristotle, for instance. Although he, Aristotle, had many social advantages—his father, *e.g.*, was physician to the King, and he himself was Alexander's tutor and was for twenty years the favourite scholar and

that power fails he falls back on resources of exceptional adroitness, and of *dialectical* talent unsurpassed.' And the same writer adds, that, 'for *debating* power (in certain situations) Mr. Balfour's power is unequalled.'

intimate friend of Plato—yet, if he had not improved these advantages (which included his being born in an age when the philosophical spirit in Greece had long flourished) by indefatigable study and reading, especially in the direction of logic, he would not have come to wield the sceptre of philosophic power, as he did.

What does the Bishop of Ripon say in regard to this matter? ‘You must cultivate your powers of reason. It is important that you should remember, that sound reasoning is indispensable in your calling. We can never be too careful in this matter. We are so easily carried away by impulse, bias, and prejudice; we need to exercise constantly our reasoning faculties. We need in our studies, in our pulpit preparation, in our meditation, the help of what Bacon calls “the dry light of reason.” In order that you may cultivate your powers of reason, it is well to have always on hand some book that compels you to think. A schoolmaster of mine used to say that, if he were shut up in prison with the choice of only four books, he would choose the Bible, Euclid, Plato, and Shakespeare.’ Emerson cherished a similar feeling, at all events towards two of these great books; as must be inferred from his saying, ‘I am always happy to meet persons who perceive the transcendent superiority of Shakespeare over all other writers.’ And, again, ‘I like people who like Plato, because this love does not consist with self-conceit.’

‘The value of the schoolmaster’s suggestion lies in the fact, that these books touch the four great

powers of man, viz., reason, knowledge, imagination, and affection.

(e) 'In "*Euclid*" you must exercise the "dry light of reason." Euclid stands, therefore, for any book which compels calm, sustained, and concentrated thought. There is no philosophical prejudice, or theological bias, about Euclid. He makes you keep to the point ; he will not let you off ; and if your wit wanders, he forces you to begin again. Books which do this for the mind are wholesome ; and I would counsel you never to be without such a book for study. It is no matter what book it is, so long as it serves to remind you that logic is a good thing, and that the laws of thought count for something in human life. Clergymen would not be the worse for tackling, occasionally, a good, stiff, mathematical problem, or trying their hand at some recent examination-paper in logic or science.' 'Reason and argument,' says Edwards, 'must be made use of by the preacher, and the more of these the better. But the closer this powder is rammed, the greater execution it will do.'

Someone, however, observing that a young man studies mathematics for the mental discipline and power they give him, truly adds, that an equal power of mind might be obtained by close and consecutive thinking on other subjects. The study of logic and metaphysics, *e.g.*, may confer it. Dr. Moule says: 'Students scruple at times about studying their mathematics, because they say such study deadens their spirituality. Let them see whether the fault is in them, or in the

studies. That mathematics are no hindrance to the highest form of piety is evident from the fact that Henry Martyn distinguished himself in this branch of scholarship, as this story will prove. When the Cornish lad (Martyn came from Cornwall), arriving at St. John's in October, 1797, was examined in his school acquirements, his classics passed muster well enough, but so total was his ignorance of mathematics, that the first proposition of the first book of Euclid quite baffled him. Such at last was his mental despair that he was on the point of leaving Cambridge. It was actually as he went to take a place in the coach, which started from the "Hoop," the famous inn where Wordsworth had "alighted" just ten years before, that the geometrical mystery opened itself to him! However, he quickly made up these very long arrears. In January, 1801, in a year of high calibre, he was Senior Wrangler and First Smith's (Mathematical) prizeman.'

On a subject of such importance to the young preacher as mathematics, it is interesting and edifying to have the views of one of the greatest masters of the science. In a lecture at the Royal Institution, Professor Tyndall said: 'One of the duties which fell to my share during the period to which I have referred, was the instruction of a class in mathematics; and I usually found that Euclid, when addressed to the understanding, formed a very attractive study for youth. But it was my habitual practice to withdraw (my pupils) from the routine of the book, and to appeal to their *self-power*, in the treatment of questions not

comprehended in that routine. At first, the change from the beaten track usually excited a little aversion ; the youth felt like a child amid strangers ; but in no single instance have I found this aversion continue. When utterly disheartened, I have encouraged them by that anecdote of Newton, where he attributes the difference between him and other men mainly to his own patience. Or of Mirabeau, when he ordered his servant, who had stated something to be impossible, never to use that stupid word again. Thus cheered, he has returned to his task with a smile, which, perhaps, had something of doubt in it, but which, nevertheless, evinced a resolution to *try again*. I have seen the boy's eye brighten, and at length, with a pleasure of which the ecstasy of Archimedes was but a simple expansion, heard him exclaim : " I have it, sir ! " The consciousness of self-power thus awakened, was of immense value ; and, animated by it, the progress of the class was truly astonishing.'

(f) Returning, however, to the original idea of our present discussion—viz., that the preacher must be a man of *light* and *leading*, and that, as to be a man of light, the preacher must be a man of *knowledge*, so, to be a man of leading, he must, no less obviously, be a man of *power*—what, over and above all the things we have hitherto considered, is expressly designed to confer this power on the preacher? Is it not *rhetoric*?* For what is the nature, the essence

* See Archbishop Whately's or Alex. Bain's ' English Composition,' and likewise Prof. Nichol's small primer (published by Macmillan and Co.).

of the preacher's *leading* power? What, indeed, but persuasive skill? And whence is the skill, with which the preacher is to persuade men, to be derived, if not from rhetorical drill? What is the truest definition given by everybody, and what, in relation to the orator, is the only possible definition which anybody may give of rhetoric but this: It is the art of speaking well on any subject, in order to *persuade*? Others, more fully, though not more correctly, define it thus: 'Rhetoric is the art of communicating our thoughts to others, in the best possible manner, either by writing or by speaking. The former is called composition, the latter oratory.' 'Does rhetoric rank high in the scale of polite literature?' continues a catechism upon the subject. 'Yes. Rhetoric has ever been considered as a study of the highest importance. While Greece and Rome were free, it was almost the only passport to power and honours. And, in modern times, the practice of its rules is essential to everyone who may wish to become eminent, whether in the pulpit, the senate, or at the Bar. What is the principal end or design of rhetoric? To instruct, persuade, and please. But how may this be effected? By studying to speak or write *perspicuously* and *agreeably*, with *purity*, *grace*, and *strength*. For, without being master of these attainments,* no person can do justice to his own conceptions; but how rich soever in knowledge or good sense, he will be able to avail himself less of

* At least one such master is Mr. Chamberlain, for, 'by common consent,' says Andrew Caird, 'he is the greatest debater among living statesmen.'

those treasures than one who has not half his acquirements, but who can display what he possesses with more propriety and grace.'

Will the mere study of rhetoric, then, form an accomplished writer or speaker? By no means. But, though rules and instructions cannot inspire genius, they can direct and assist it. Although they may not remedy barrenness, they may correct redundancy. At least they bring into view the chief beauties that ought to be studied, and the principal faults that ought to be avoided.

What higher claims has rhetoric to our attention? It still further concerns us, as it is intimately connected with the improvement of the mind; for, while we are employed in the pursuit of this study, we are cultivating reason itself. May not our attention to the graces of style, and of oratory, be carried too far? It certainly may when our principal regard is directed to the dress in which our thoughts are to appear, and not to the real intrinsic worth of the thoughts themselves. But this is an additional motive to the study of rhetoric, that we may be able to distinguish false ornament from true, and avoid being captivated, and led astray, by that torrent of false and frivolous taste, which seeks to overpower rather than to persuade, to dazzle rather than to convince.

What other advantages may be derived from the study of rhetoric? It is a study which exercises the faculties of the mind without fatiguing them. It strews flowers in the path of science; and forms a pleasing relief to those more toilsome labours, to which the mind of the orator must

submit in the acquirement of erudition, or the investigation of abstract truth. And it has also some influence on the moral character. The study leads to an acquaintance with the best authors ; and the high examples, and elevated sentiments which they present to our view, naturally tend to nourish in our minds public spirit, indifference to external fortune, the love of glory, or wholesome ambition, together with a genuine admiration for whatever is truly illustrious or great.

Notwithstanding these many recommendations of rhetoric, it must be allowed, as the Rev. H. E. Legh, in his clever book, 'How to make Temperance Addresses,' observes: '*Rhetoric, strictly so called*, is much less studied now than formerly. Such is the distrust excited by any suspicion of rhetorical artifices, that every speaker or writer, who is anxious to carry his point, endeavours to disown any superiority of skill ; and wishes to be considered as relying rather on the strength of his cause, and the soundness of his views, than on his ingenuity and expertness as an advocate. . . . This may be very well, to a certain extent ; but experience has shown that in the conduct of public affairs, in the pulpit, at the Bar, or on the platform, the speaker who relies solely upon the strength of his cause, and the soundness of his views, is likely to be disappointed, when he comes to reckon up the solid results of his labours. For, for one who can be moved by argument, or convinced by appeals to his intelligence only, there are tens, and hundreds, if not thousands, who are persuaded rather by the *personality*, the manner,

the voice, in one word, the eloquence or *rhetoric* of him who addresses them.'

'If one's style in preaching is dry and barren,' says Broadus, 'he may read Chrysostom, Jeremy Taylor, Chalmers, or Melville.' This reminds me of Shedd's wise words 'that the study of good literature, especially the sermons of our best preachers, with an occasional analysis of the latter, will do more for us as speakers, in the cultivation of a good and correct style, than the mastering of set treatises upon rhetoric.' So the professor's advice is: 'Instead of buying a collection of skeletons, the young preacher should procure a volume of sermons, and obtain the discipline he needs from a close and careful study of their logical structure, and rhetorical properties; for, in this way, he will acquire both a logical and rhetorical training.' To which the Professor adds this footnote: 'The careful analysis of such sermons as those of South, Barrow, and Saurin, would be a discipline for the young preacher, more valuable than to read a hundred treatises on rhetoric without it.'

Frankly, however, whilst not denying the intrinsic usefulness of the practices thus suggested, I am fully convinced in my own mind that a great deal more is to be learnt, and profit derived, from the special study of rhetoric proper, than, in the nature of the case, would be possible from the mere perusal of the great masters of our language. True, Kossuth acquired his wonderful knowledge of English from the study, while in prison, of Shakespeare alone. But this did not make him an orator. On the other hand, Chrysostom, so I

understand, at least, whilst he carefully read *his* Shakespeare (*i.e.*, Aristophanes), did not fail at the same time to diligently study rhetoric. And the same is true of St. Augustine. Holding this view, it is scarcely necessary to add that, when a young theological student myself, I made a somewhat elaborate analysis of Whateley's 'Rhetoric,' and learnt it. Perhaps there was some connection between this, and my subsequently winning a special prize for an essay on the subject of Rhetoric. At all events, so did the two subjects react upon each other, that I also was the top man in Logic.

I will finish what I have to say on this part of my subject by quoting Fénelon, who distinguishes three different kinds of speaking. 'We must speak (1) *submissively*, in an humble, familiar way; (2) *mildly*, *i.e.*, in an engaging, soft, insinuating manner, so as to make people love the truth; and (3) *nobly*, or in a lofty, vehement strain, when we would captivate men, and rescue them from the dominion of their passions.'* He further observes that 'the only reason for using such expressions (*i.e.*, rhetorical expressions), as may please people, is because there are few men reasonable enough to relish such truths in a discourse as are quite dry and naked.' Dr. Macknight, a Scottish divine, was noted as a very dry preacher. Dean Ramsay tells this story of him: 'The worthy doctor had once been overtaken by a sharp shower when coming to church. In the vestry, and before the service began, the attendants, therefore, were busy

* Strictly speaking, these were St. Austin's rules which Fénelon quotes and comments upon. See p. 214.

rubbing him with towels, whereby the good man was much discomposed, and kept ever and anon exclaiming with impatience: "Oh, I wish that I was dry!" and repeating often: "Do ye think I am dry enough now?" Dr. Henry, his colleague, being present, and of a jocose turn of mind, could not resist the opportunity of a little hit at his friend's style of preaching. So he patted him on the shoulder, with the encouraging remark: "Bide a wee, Doctor—bide a wee, and ye's be dry eneuch when ye get into the pulpit." The point of which is this: that not only his hearers, but even Dr. Macknight's own colleague, could not relish the truths of his discourses, because they were presented in such a dry, naked, or unrhetorical dress.

That there are 'dangers' attaching to the study of the rules of rhetoric must be allowed. Thinking of the *form* more than of the matter is one, and *artificiality* is another; and, above all, perhaps, that of *imitation*; apropos of which it is related by Broadus, that Melancthon carried one shoulder higher than the other; and the pupils of the great man believed themselves Melancthons if they imitated his posture. Spurgeon's students were constantly accused of imitating him. But those who are anxious upon this point ought to be apprised of another danger, which they may not have thought of. A story will illustrate this. Some years ago, a certain professor heard one of his own students preach several times at a protracted meeting; and then he preached himself. In the midst of his sermon, however, he caught

himself distinctly imitating certain peculiar tones of his esteemed young brother ! Think of that ! The professors may even imitate the students !

(g) There is yet one subject more, the study of which is peculiarly adapted to confer the twofold benefit of 'light' and 'leading,' of knowledge and power, of instruction and persuasive skill. I now refer to the science of *truth, doctrine* ; or, as it is commonly called, THEOLOGY. This last term is, however, employed in so comprehensive a sense, as to embrace, practically, whatever the young candidate for the ministry may have to learn.* And hence the preparatory institution which he enters usually bears the name of Theological College, both in the Church and among Dissenters. He is no preacher, nor ever can be, who is no theologian ; for the theologian, in varying degrees, is a man who, over and above knowledge, especially Scripture knowledge, more or less reduced to

* 'With the growth of knowledge, theology has enlarged its borders until it has included subjects about which even the most accomplished theologian of past ages did not greatly concern himself. To the *patristic, dogmatic, and controversial* learning which has always been required, the theologian of to-day must add knowledge at first hand of the complex, *historical, antiquarian, and critical problems* presented by the Old and New Testaments, and of the vast and daily increasing literature which has grown up around them. He must have a sufficient acquaintance with the comparative history of religions ; and, in addition to all this, he must be competent to deal with those *scientific and philosophical questions* which have a more profound and permanent bearing on theology even than the results of critical and historical scholarship.'—Preface to 'The Foundations of Belief,' by the Right Honourable Arthur James Balfour.

a system, is so intelligently acquainted with the whole library, so to speak, of the preacher, that he can, by pen or by tongue, skilfully and profitably express, or convey, what he knows to others.

The reason for this should not be difficult to understand, since it is obvious that the man who has prosecuted his studies (particularly in the more sacred branches of them, such as are required by the Christian minister), so far and so well, as to entitle him to be styled a *theologian*, will be a man at once of extensive knowledge, and enviable intellectual acumen. Theology is often called the 'Queen of Sciences,' therefore all who achieve distinction therein must be regarded as the foremost of scholars, and as princes of the aristocracy of letters. Ministerial students *must* study theology (even if they cannot hope to become a Hooker, a Pearson, or a Harold Browne), both as a fine mental discipline, and as a direct means of storing the mind with a very treasury of the richest knowledge. On this phase of the subject, Dr. Watson's views are highly interesting. 'Theology,' he says in 'The Cure of Souls,' 'after all has had her *stylists*, and it is a liberal education to read her *masters*. The majesty of Hooker, the brilliance of Jeremy Taylor, the sweetness of Leighton, the purity of Newman, the incisive vigour of South, the aptness of Bushnell, and the force of that untrained theologian, John Bunyan, are a delight and a model! Theology which has not been in the main current of letters, is invariably stranded in some creek and forgotten ;

the men who added culture to science live and flourish. Samuel Rutherford is an example of the former. Archbishop Leighton, an instance of the latter. People will decline to taste theology barbarously served when Professor Huxley has been making natural science as fascinating as a romance.'

Primarily, concerning *God*, and subordinately embracing *man*, theology extends from Genesis to Revelation. It follows, that when Bishop Gott urges the young preacher to 'learn to know God and man,' he virtually bids him 'learn the Bible, and so to enter upon a course of study and reading, in the highest degree, both impregnating and invigorating the mind. In fact, to carry out but one, and the lesser, part of the maxim, viz., to know "man," is, necessarily, to master, in its limited sense, anatomy and physiology. Whilst to fulfil the other, and larger, part of the same maxim, or to know "God," is, quite as imperatively, to acquaint ourselves with whatever may be grouped under the heads, respectively, of Scripture and theology, of nature and history, especially the branch of it known as "providence." All which must manifestly entail such exercises of the faculties of the mind, and such enriching of the mind itself with facts and ideas, as, if thoroughly and conscientiously done, might well excite the envy of a Plato or an Aristotle.'

'Theology has had wild speculations, and many eccentricities, like every other science; but her master-efforts, by which she must be judged, are strenuous attempts of reason to grasp the

principles which are behind the phenomena of religion.*

It is very noteworthy, however, that Dr. Gott should conclude the first part of his precept, 'Know God,' with this excellent advice to the young preacher: '*Steep your mind in doctrine.* Sit at the feet of the Fathers, till you also become their child; not their copyist, but their heir. In dead hearts doctrine grows dead: meat does not assimilate with, or refresh, a corpse; but in living hearts doctrine lives, and gives life; on cultivated fields it distils as the dew. If our dogma is dry and stale, it is our fault, not its own. If we have caught it from our religious newspapers, and party magazines, or the cram books of our profession, our people may well complain, but our better people will complain more if we despise it (doctrine). True doctrine is the accurate understanding of God the Father, the Son, and the Holy Ghost, and His relation to us as individuals and as a church; and this should surely underlie all our appeals to man, and to God, every ministry and prayer.'

The Bishop's counsel to sit at the feet of the 'Fathers' recalls to mind an amusing story told by Dr. Ryle. 'A humble country clergyman was

* 'To Bishop Lightfoot the concrete was everything: to him—Westcott—nothing. "A fact is to me, I must confess, of no interest at all, except in so far as it stands for some principle behind it. That was why we suited each other. I supplied him with the ideas and he supplied me with the facts. And if his facts didn't fit my ideas, I thought there was something wrong with them."—"Sayings of Bishop Westcott," by Archdeacon Boutflower.

once asked whether he studied the "Fathers." The worthy man replied, that he had little opportunity of studying the *fathers*, as they were generally out in the fields when he called. But he studied the *mothers* more, because he often found them at home, and he could talk to them.'

This incident reminds me of another, which is taken from my own experience. It is of—well, not exactly a clergyman, though he did the same kind of work. 'Twas in a cemetery one fine afternoon in the month of August. I met my friend in the little sanctum of the cemetery secretary, with the usual salutations of one minister to another. And then the following colloquy took place: 'Had your holiday yet?' I asked. 'No,' was the reply. 'Oh! I have just returned from mine.' 'Indeed! Been far?' 'Only to London.' 'To London?' 'Yes, to London. Were you never there?' 'No,' replied he, 'but I have been to Cambridge.' 'To Cambridge! What, to the University?' 'Oh, no; but to the city!' *Silence.*

But to be grave again, it is satisfactory to find two men so essentially opposed in most respects, agreeing at least upon the point of the mental stimulus and vital instruction to be derived by the young preacher from the thorough and systematic study of theology. Thus, following in the line of Dr. Gott, we find Mr. Spurgeon saying to the students: 'Get at the roots of spiritual truths by an experimental acquaintance with them, so shall you with readiness expound them to

others.' After which these strong words were spoken : 'Ignorance of theology is no rare thing in our pulpits, and the wonder is, not that so few men are extempore speakers, but that so many are, when theologians are so scarce ! We shall never have great preachers till we have great divines. You cannot build a man-of-war out of a currant-bush, nor can great soul-moving preachers be formed out of superficial students. If you would be fluent, that is to say, flowing, be filled with all knowledge, and especially with the knowledge of Christ Jesus our Lord, which includes, as well as the history, the doctrine of Christ.*

Here I feel that I ought to record what Professor Broadus, in his chapter on 'Subjects Classified,' says : '*Doctrine, i.e., teaching, is the preacher's chief business.* Truth is the life-blood of piety, without which we cannot maintain its vitality, or support its activity. And to teach men truth, or to quicken what they already know, into freshness and power, is the preacher's great means of doing good. The facts and truths which belong to the Scripture account of sin, providence, and redemption, form the staple of all Scriptural preaching. The entire body of Scripture teaching upon any

* Regarded simply as a systematic presentation of what he conceives to be Anglican dogma, Dr. Mason's 'Faith of the Gospel,' or 'Manual of Christian Doctrine,' is a most readable book ; and, so far as I am aware, the only attempt of its kind. Sadler's books are more special and controversial. If the student read Mason's 'Manual,' he should follow or precede this by reading Dr. Moule's 'Outlines of Christian Doctrine,' which is an admirable text-book for young clergymen (published by Hodder and Stoughton).

particular subject, when collected and systematically arranged, has come to be called the Scripture *doctrine* on that subject—as the doctrine of Sin, of Atonement, of Regeneration, etc. ; and, in this sense, we ought to preach much upon the *doctrines* of the Bible.*

Dr. Stalker tells a good story about preaching on the doctrines of the Bible. It was given to him by the Rev. Dr. Henderson, of Crieff, who relates it as follows : ‘ My father, Dr. Henderson, of Glasgow, when a young minister, was preaching once for a moderate but pompous brother. And this conversation took place. “ I do not know, Mr. Henderson,” said the latter, “ what is the difference between you Evangelicals and us ; but I suppose it is, that you preach *doctrines*, and we preach *duties*.” “ I do not know about that,” said Mr. Henderson ; “ we preach duties, too.” “ Well,” said the old man, “ for example, my action sermon to-morrow is to be on *lying* ; and my divisions are: (1) The nature of lying. (2) The sin of lying. (3) The consequences of lying. Now what would you say to that?” “ Well,” answered Mr. Henderson, “ I would add two things: (1) ‘ Lie not one to another, seeing ye have put off the old man with his deeds’ ; and (2) ‘ Putting away lying, speak every man truth with his neighbour ; for we are members one of another.’ ” “ Mr. Henderson,” rejoined the sneerer at doctrinal preaching, “ these suggestions

* See Pearson on ‘ The Creed,’ and Harold Burnet or Browne on the articles. Also, ‘ Rudiments of Theology,’ by J. P. Norris, D.D.

are admirable. I shall add them to my discourse.”’ Returning, however, to Broadus, he continues :

‘We all regard it as important that the preacher should himself have sound views of doctrine ; is it not also important that he should lead his *congregation* to have just views? In our restless nation (U.S.A.) and agitated times, in these days of somewhat bustling religious activity, there has come to be too little of real doctrinal preaching. The day was when churches were much more concerned than we are now about the *truths* conveyed, and much less about the *garb* of the truths. Doctrine, rather than speaking, was what drew the audience. To a certain extent it is proper that we should conform to the tastes of the age, for they frequently indicate its real wants, and always affect its reception of truth ; but when those tastes are manifestly faulty, we should earnestly endeavour to correct them.

‘The preacher who can make doctrinal truth interesting, as well as intelligible, to his congregation, and gradually bring them to a good acquaintance with the doctrines of the Bible, is rendering them an inestimable service.’ During the special seasons of Lent and Advent it has been my custom to give a series of addresses upon the leading doctrines of the Church ; and, in particular, with reference to such as, at the time, were exciting popular interest.

I cannot better conclude this section of the chapter than by quoting the following eminently appropriate and beautiful words, taken from Pro-

fessor Shedd's 'Pastoral Theology.' They are a citation themselves, however, from Richard Baxter's narrative of his own life and times. 'Next to practical divinity,' says Baxter, 'no books so suited with my disposition as Aquinas, Scotus, Durandus, Ockham, and their disciples, because I thought they narrowly searched after (doctrinal) truth, and brought things (by their well-trained minds) out of the darkness of confusion.'* And all who, like Baxter, study such books, will hereby so *strengthen their minds* by the exercise which their mental faculties will obtain; and so *store them* with truths, as at once to be able to *instruct* men by their knowledge, and to *persuade* them by their power; and thus become, what all preachers ought to become, whether to the Cathedral congregation, or only to the young men's Bible-class, viz., true men of *light* and *leading*.'

The books on theology which the people read are mostly in the form of *fiction*;† speaking on which, Dr. Watson, in his 'Cure of Souls,' observes: 'Examine the literature which finds favour with the people, and it would not occur to you that the people dislike theology. Within the last few years, for instance, four works of fiction have excited great attention, and been read on every hand. One is "John Inglesant," which contains a better account of Quietism than you will

* See Introduction to 'Historical Theology,' by Dr. Stoughton (published by the Religious Tract Society).

† 'Carlyle said—didn't he?—that fiction did no good; and so he wrote that great work of fiction about the French Revolution. It's splendid; but it's only an *interpretation* of the facts, after all.'—WESTCOTT.

find anywhere outside Alfred Vaughan's "Mystics." The second is "The Story of an African Farm," throwing a strange light on the wooden and unlovely theology of the Dutch Church. The third is "John Ward, Preacher," which is a powerful indictment of the severe and unbending Calvinism. The fourth is that remarkable and over-estimated book, "Robert Elsmere"; and everyone knows that Mrs. Humphry Ward has been discussing, under the guise of fiction, the problem of Historical Christianity, which is weighing heavily on many minds to-day.'

To sum up, in the words of M. Bautain. Over and above the stores of 'science' and of 'literature' indispensable to the orator, who should be thoroughly acquainted with his subject, *the pre-dispositions most needful in the art of speaking*, and susceptible of acquisition are: (1) The habit of taking thought to pieces, and putting it together again; or analysis and synthesis. (2) A knowledge of how to write correctly, clearly, and elegantly. (3) A capacity for the handling of language at will, and without effort, and for the sudden construction of sentences, without stoppages or faults. (4) A power of ready and intelligent declamation. (5) A neat, distinct, emphatic utterance. (6) A good carriage of body. (7) An easy, expressive, and graceful gesticulation. (8) And above all this, the manners and airs of a gentleman, whether natural or acquired.*

And if *an example of all these qualifications of*

* See 'Oratory and Orators,' chapters iii. and iv., by Drs. Matthews and Kirton. Ed.).

the orator be demanded, it might be found, of course, in any one of the three great departments of oratory, *i.e.*, of the pulpit, the senate, or the Bar. The one which occurs to me at present, however, is that of the late Lord Chief Justice, better known as Sir Charles Russell. And even more than because he exemplified in the main Bautain's qualities of the ideal orator, I give this very celebrated lawyer, as above everything else, a perfect illustration of a truly self-made, and self-trained, man.* Albeit, the foundation, but no more, was laid in his native country, Ireland. He was first educated at Trinity College, Dublin, and for some time practised as a solicitor in Belfast. This was about 1856. In 1872, or before he was forty, he was created Queen's Counsel, and elected Bencher of his Inn. When made Attorney-General, he was making £25,000 a year, that is, when in his prime, or in 1885. In 1894 he was promoted to the Bench as a Lord of Appeal; and on the death of Lord Coleridge in the same year became Lord Chief Justice of all England. The reasons should be familiar enough. But they may be very profitably studied by every intending speaker, whether forensic, political, or religious.

In a biographical sketch of this marvellously successful lawyer, we are told by Sidney Davey, B.A., LL.B., only what everybody practically

* Sir Charles thus verified the words applied by Emerson to the ancient Norseman :

‘Success shall be in thy courser tall,
Success in thyself, which is best of all.’

‘Society and Solitude,’ p. 241.

knew before, viz., that, as a barrister, Sir Charles—to give him his more familiar name—was long without a rival in the English law courts. He was a sound lawyer, a masterly, and often terrible, cross-examiner ; a *persuasive* and weighty pleader. But Lord Russell not only earned great distinction at the Bar, he was a well-known politician, too. And this showed breadth, as well of incident and sympathy, as of knowledge, and capacity ; or, that he was wider than his calling.

It is as a *speaker*, most of all, that I wish to draw attention to him. His biographer says : ‘ Lord Russell was always very eloquent and powerful ; his language was vigorous and forcible ; his ideas followed each other in clear connection ; he made no attempt at ornament and cadence ; he gained more applause than laughter.’

Those qualities that are essential to a successful speech in a law court, *e.g.*, weight, clearness, and earnestness, do not, as a rule, bear equal fruit in the House of Commons. It is not surprising, therefore, to find that Lord Russell was hardly so successful in Parliament as at the Bar, although in constant request as an electioneering orator. But if not as a Parliamentary, as a *forensic* orator he was pre-eminent. Indeed, Mr. Justice Wright affirmed that ‘ he attained a wholly unique position, as the greatest advocate of our time, if not of any previous time.’

Sir Robert Peel once said to the students of Glasgow University : ‘ Your success, your happiness, are much less dependent on the caprices of fortune—ininitely more within your own control,

than, to superficial observers, they appear to be. And, if any one of you will *determine* to be eminent, and will act with unvarying steadiness in pursuance of that determination, you will, if health and strength be given you, *infallibly succeed*. Yes, even if what is called *genius* shall have been denied to you, you have faculties of the mind which may be so improved by constant exercise and vigilance, that they shall supply the place of genius, and open to you brighter prospects of ultimate success than genius, unaided by discipline, can hope to attain.'

'Do I say that you can command success without difficulty? No. *Difficulty is the condition of success*. Difficulty is a severe instructor set over us by the supreme ordinance of a parental Guardian and Legislator, Who knows us better than we know ourselves, as He loves us better, too. He that wrestles with us strengthens our nerves and sharpens our skill. *Our antagonist is our helper*. This amiable conflict with difficulty obliges us to an intimate acquaintance with our object; and compels us to consider it in all its relations. It will not suffer us to be *superficial*.' These are the memorable words of the first of philosophic statesmen—the illustrious Mr. Burke. Enter, then, into the amicable conflict with difficulty. Whenever you encounter it, turn not aside. Say not, 'There is a lion in the way' (Prov. xxvi. 13); resolve upon *mastering it*; and every successive triumph will inspire you with that confidence in yourselves, that habit of victory, which will make all future conquests easy. 'Tis not in mortals to *command* success; but we'll do more, Sempronius, we'll *deserve* it.'

CHAPTER II.

BY KNEELING, OR SEEKING DIVINE HELP

CHARLES LAMB,* we are told, was wont to say grace before reading *Shakespeare*!

In other words, this delightful writer pre-faced his study of our immortal dramatist with a pure act of devotion. Metaphorically speaking, *he went upon his knees*—he prayed! Is it to be wondered at, therefore, that he became the most accomplished of Belles-lettres scholars, and sweetest of prose writers, in spite of the fact that he passed his life at the desk as a common clerk? And shall the secular author be more pious in his study than the religious teacher in his? Or shall the mere writer of stories excel the preacher of the Gospel in *prayer*? Not if the preacher take the advice of those most competent to give it, as, *e.g.*, Edmondson's.† '*Before you proceed one step in your preparation for the pulpit, kneel down before God, and pray for direction in the choice of a subject; pray for that light which will unfold the*

* Joseph Haydn began and ended nearly all his scores with 'In Nomine Domini' or 'Laus Deo.' And, according to Lemprière, no heathen poet ever began a poem, without a solemn invocation to the goddesses who presided over verse.

† 'Christian Ministry,' p. 158.

meaning of the passage that you may select ; and pray for assistance in the selection of suitable matter to fill up your discourse. Nor forget that by earnest prayer more than by anything else, the mind itself is well prepared for this most important of all studies.' And so thought Dr. Doddridge, who, as well as being a great preacher and author, was the principal of a training college. He says : '*Begin* the work with a solemn address to God. This will lay you in the way of His blessing and assistance ; and will direct your minds to right ends and views, which is a matter of vast importance.' The Doctor recommends a form of prayer for the purpose.* Boyd Carpenter's counsel is : ' Let your utterances be the outpouring of what you truly feel, know, and believe. For this, baptize your hours of study and preparation with prayer. *Before, after, and while* you prepare your sermon, *pray*.'† In another part of his Lectures, the Bishop says : ' All these—reason, imagination, etc.—are of little value unless a true *ethos* pervade the sermon. The *ethos* is the out-breathing of the spirit which is in us. For this, we must be men who live in the realization of God's presence, and in personal communion with Him. Live, therefore, in *prayer*, and learn to consecrate all your hours of preparation, and every effort of duty, with constant and repeated prayer.'

'*The end of preaching*,' writes George Herbert,

* See appendix.

† ' But do not pray for *eloquence*—pray rather for something worth saying and a reverent way of telling it.'—Dr. Gott in 'The Parish Priest of the Town,' p. 76.

'is *praying*.' A minister, observing a poor man by the roadside breaking stones, and *kneeling* to get at his work the better, said to him : 'Ah, John, I wish I could break the stony hearts of my hearers as easily as you are breaking these stones !' The man replied : 'Perhaps, master, you don't work on your *knees* !'

Mr. Spurgeon, in his 'Lectures to my Students,'* declares : '*Your prayers will be your ablest assistants* while your discourses are yet upon the anvil. While other men who do not pray are hunting for their portion, you, by the aid of prayer, will find the savoury meat near at home, and may say in truth, as Jacob said so falsely : "The Lord brought it to me" (Gen. xxvii. 20). If you can dip your pens into your hearts, appealing in earnestness to the Lord, you will write well ; and if you can *gather your matter on your knees*, at the gate of heaven, you will not fail to speak well. Prayer, as a mental exercise, will bring many subjects before the mind, and so help in the selection of a topic ; while, as a high spiritual engagement, it will cleanse your inner eye, that you may see truth in the light of God. And texts will often refuse to reveal their treasures till you open them with the key of prayer.'

A certain Puritan divine, at a debate, was observed frequently to write upon the paper before him ; and, upon others curiously seeking to read his notes, they found nothing upon the page but the words, 'More light, Lord ; more light, Lord,' repeated scores of times. A most

* On the subject of this chapter, the author strongly recommends the perusal of the third lecture of the first series.

suitable prayer, also; and sometimes essential, to the student of the Word, as Edmondson reminded us, when *preparing* his discourse ; and might often be when *preaching* it.

The case, however, is put very strongly and tersely by the Bishop of Truro. Thus, contrasting the false prophet with the true, his lordship observes: 'The difference is wide between Balaam and Amos, but it is wider between the clergyman who *sits* down to make a sermon, and the one who *kneels* down—listening intently to the "still, small voice"; and rises up to give the message he has consciously received from the Holy Ghost.' Again, in answer to the question, '*How shall I become a preacher?*' Dr. Gott gives this beautiful reply: 'Believe that it is possible, even likely, that God should make you able, first to hear, and then to tell, His message. Believe in the gift of tongues, for 'all things are possible to him that believeth' (Mark ix. 23). Listen before you preach, and the first words you hear will be these: 'My son, believest thou that I am able to do this thing?' 'Lord, I believe; help Thou mine unbelief' (Mark ix. 24). And then, adding an example of the power of prayer to turn a failure into a success, his lordship asks: 'Who knows the name of the obscure Augustinian friar whose single sermon awoke the gifts, and guided the life, of Savonarola? And when that mightiest of preachers gave his first Lent course in Florence, you remember, not twenty-five hearers came to listen to him! But *he knelt constantly before his Bible*, till it became not a book, but a window to him; and he, too,

saw his visions, till he said: "Without preaching I cannot live!" Referring once more to young preachers coming under the influence of Pearson, Butler, and Hooker, the Bishop remarks: 'After each has spoken to you in his turn, there will follow them the "still, small voice" to which they used to listen; and *your own knees shall bend* on the shore of Patmos, till your Bible is not only inspired, but *inspiring*, and you find the Word Incarnate in the Written Word. And still nearer and closer as you draw to Him, you will say with the holy monk of old: "'Speak, Lord, for Thy servant heareth' (1 Sam. iii. 10). Let not Moses speak to me, nor any of the prophets, but do Thou rather speak. They indeed sound forth words, but they cannot give spirit and life. They speak marvellous well, but if Thou be silent, they cannot inflame the heart"' (Im. Christi, iii. 2. Cf. v.).

'He that has learned to pray aright,' Bishop Wilson tells us, 'has got the secret of a holy life—nay, more, for he has got *the secret of the successful preacher*.' Dr. Watson says: 'The great devotional writers, À Kempis, Tauler, Bocheur, Law, and Andrewes, have obtained a new hold on the religious mind. Poets like Herbert and Keble share their popularity; and William Blake, the poet-painter, is now a cult.*' Walsham How, in his 'Private Life and Ministrations of the Parish Priest,' declares: 'It is angels' life, this blessed interblending of acts of *devotion* with acts of *ministration*. Who could behold an angel without feeling that he had come straight from

* 'Cure of Souls.'

the presence of God, with all the radiance of the heavenly worship still streaming around him? In his degree it should be so with the parish priest, who, as such, is also a Gospel preacher.

“ Angels, He calls ye ; be your strife
To lead on earth an angel's life.”

As the servant of God comes down from the Mount—from the presence of the all-Holy One—bearing His law in his hands, to teach it to His people, let them see on his countenance the shining of the heavenly glow ; let them feel that the grace and love, the meekness and earnestness, which are in him, were gathered in the hour of *secret prayer*.’*

In harmony with all this is that striking passage in the Old Testament: ‘ But I give myself unto prayer.’† And that of the New Testament : ‘ We will give ourselves continually to prayer, and to the ministry of the Word.’‡ The reason may be found, at least partly, in the fact that *prayer* is not a sentiment or a theory, but *a working instrument*, which is to do certain things, just as a pen is to write, or a knife to cut. Thus, as devotional habits will mark and influence everything in general, so must prayer mark and influence the address in particular. And may not this account for the double relation which prayer is made to bear to the sermon? This is the view of the Bishop of Truro: ‘ A sermon is truly placed between the “ invocation and ascription ” ; and as

* See especially the first and second chapters in Dr. Moule's ‘ To My Younger Brethren.’

† Ps. cix. 4.

‡ Acts vi. 4.

long as you bear this in mind, both as you prepare and as you deliver it, you will be a living preacher speaking for God's sake, and not your own.'

And to the same effect is the testimony of the author of the 'Essay on the Christian Ministry.' It is this: 'When our (preachers') fire is taken from the sacred altar, it burns and shines to the glory of God, and we are made "burning and shining lights"; but when prayer is neglected, our sermons are mere human efforts, and a fire of our own kindling.' And again: 'A minister, above all men, should walk in the light of the Lord; but *if he neglects prayer*, he walks in his own light, and wanders in his own self-confidence.' It is only when he takes counsel of the Lord that his ways are directed by unerring wisdom, and he becomes a safe guide to those who walk in darkness (Prov. iii. 6).

But I cannot omit from this chapter on *Prayer*, as *the only appropriate preface to address-making*, these very fine words of Dr. Gott: 'How can you speak of Him you have not seen, or describe a land you have never entered? If you would lead your people out of Egypt, you must first have come out of Egypt, escaping yourself. You must go to them straight from the burning presence, where He has told you His new name, and taught you the use of your shepherd's staff. And if you would cheer them when their hearts are weary with the length of the way, you must show them the grapes you have gathered with your own hands from the vineyard of Christ. If you would give them the living Law of God, you must first climb the mount, and wait while He writes His

mind on your mind, and His will into your will, alone in the solitude of your Lord. Spend a little time in eternity ; withdraw into the Presence till you see with your own eyes the King in His beauty, and behold the land that is very far off. Then your people will somehow know it, as you descend straight from Him to them, for your Master has given them instincts to detect it, and an appetite to desire it.' 'One thing alone is necessary to the true preacher. What is that? The possession of *God*. All the senses, all the forces of soul and spirit, all external means, are but so many vistas opening on the Divine, so many ways of glory, and enjoying God,' wrote Amiel, Professor of Philosophy at Geneva. His journal describes the great scholar as habitually 'rising before day, lighting his lamp, and going to his desk as to an altar!' 'And if that layman,' adds Dr. Gott, 'who daily breathed an infidel atmosphere, could so consecrate his secular studies by *regularly going on his knees in the early morning*, how much more should the Christian preacher whose very vocation is to live in the air of the presence of God!' ('Parish Priest of the Town,' p. 19).

So, at least, must Canon Falloon have thought when, as his son records, he made this his first hint on sermon-making—'Seek unction, and life, and light, and love, on your *knees*' ('Memoir,' p. 200).

The story is told in the Talmud how that, after a period of drought, the priests at Jerusalem prayed that God would send rain on the earth ; and when their prayers proved fruitless, it is said

that a weak and despised Rabbi, with hands held supinely towards heaven, asked for God's blessing of rain upon the land. Strange to say, *his* prayer was answered almost immediately ; and when the priests asked why the man they so despised should have been shown such signal favour of Heaven, he replied : ' I am a Rabbi of children.' Which means this—that God sent the rain upon the land not because this poor teacher went upon his *knees*, nor because he raised his hands toward heaven ; not merely because he prayed, for the priests did this, as well as he, and perhaps better than he. But it was that he knelt before God *on behalf of others* ; on behalf of the children. And God heard him, apparently, more for the sake of the taught than for the sake of the teacher ; or more on account of the flock than on account of the shepherd. And so, if I kneel, as I always do, before, during, and after, the making of my addresses, God will hear me, too, as He will all true, spiritual Rabbis, for the *children's sake*, if not for our *own*.

In urging the young preacher to *secret devotion*, the Bishop of Durham writes : ' One thing assuredly you can do : you "can," if you "will," *secure a real morning watch before your day's work begins*. I do not say it is easy, but I do say that the fresh, first interview with the all-blessed Master must at all costs be secured. Do not be beguiled into thinking it can be arranged by a half-slumbering prayer in bed. Rise up—if but in loving deference to Him. Appear in the Presence-chamber, as the servant should who is now ready for the day's bond-service in all things but in this,

that he has yet to take the day's oath of obedience and to ask the day's "grace sufficient," and to read the day's promises and commands at the Master's holy feet.' 'We must find time,' observes Dr. Stalker, 'for reading, meditation, and *prayer*. We should at least insist on having a large forenoon—up, say, to two o'clock every day—clear of interruptions.* These hours of quietness are our real life. It is these that make the ministerial life a grand life. When we are shut in alone, and the spirit having been silenced and collected by prayer, the mind gets slowly down into the heart of a text, like a bee in a flower, it is like heaven upon earth; it is as if the soul were bathing itself in morning dews; the dust and fret are washed off, and the noises recede into the distance. Peace comes; we move aloft in another world—the world of ideas and realities; the mind mounts joyfully from one height to another; it sees the common world far beneath, yet clearly in its true meaning, and size, and relations to other worlds. And then one comes down on Sabbath to speak to the people, calm, strong, and clear, like Moses from the mount, and with a Divine message. In so doing, my dear brother, thou shalt save thyself. Lose your inner life, and you lose yourself sure enough; for *that*—your inner, devotional life—is *yourself*.' And Bishop Hall says: 'If my heart be early seasoned with His presence, it will savour of Him all the day after.'

* 'Dean Goulburn says: "Every clergyman should demand two things—leisure for *devotion* and leisure for *study*."—*'Private Life of Parish Priest,'* by Walsham How, p. 32.

Remembering this, as Moule, Stalker, and Hall advise, *let the young preacher begin each day, as each sermon, on his knees.* Or, as the author of 'Words to the Winners of Souls' recommends: 'Let us see God before man every day, like good Robert Murray McCheyne, who writes: "I ought to pray before seeing anyone. I feel it far better to begin the day with God, to see His face first; to get my soul near Him, before it is near another. It is best to have at least *one hour** *alone with God* before engaging in anything else, whether the making of sermons or the visiting of our people."† And the same holy man thus exhorts a beloved brother: "Keep up close communion with God. Study likeness to Him in all things." But, in particular, note the following: "With him" (McCheyne), his biographer informs us, "the commencement of all labour invariably consisted in the preparation of his own soul. The forerunner of each day's visitations, as of his cogitations, was a calm season of private devotion during morning hours. His motto, as ours should be, and *must* be, if as preachers we would be successful, was, 'In the beginning God'"" (Gen. i. 1). 'The walls of his chamber,' John Angell James tells us, 'were witnesses of McCheyne's *prayerfulness*; I believe of his tears, as of his cries. The pleasant sound of psalms often issued from his room at an early hour. Would that it were thus with us all! It is much to be feared that *we are weak in the pulpit because we are weak in the closet.*'

* Luther declared that he could not get through his work with less than *three hours*' prayer a day

† Pp. 24, 25.

Nor should we forget that at this time McCheyne was but a young preacher himself. He was never anything else, for he died young—only twenty-seven years of age! But had he failed as a preacher? On the contrary, it is questionable if, in the true sense of the word, there ever was a greater success. For this man did not preach so much during his life as after his death; the Scripture, ‘who, being dead, yet speaketh,’ applying to him much as to Chrysostom and Wesley.

It is said of John Berridge, again, that communion with God was what he enforced in the *latter* stages of his ministry; thus showing his determination, it would seem, to make God the *Omega** no less than the Alpha of his preaching work. His prayer to God was his own meat and drink, and the banquet from which he never appeared to rise. This shows us *the source of his great strength and wondrous success as a soul-winner*. It is recorded of him that in the first year he was visited by about a thousand persons under serious impressions. We may take the sermons of Whitefield, or Berridge, or Edwards for our study or our pattern, but it is these *men themselves* that we must mainly set before us.† It is with the *spirit* of the *men* more than of their works that we are to be imbued, if we would have our ministries as powerful

* ‘Then came the end of the day, when he retired to rest. No matter what the time was, no matter how tired body or mind, or both, might be, there was to be no stint of the communion with God, before he lay down to rest.’—‘Life of David Hill,’ by T. A. Barber.

† See ‘Christian Leaders of the Last Century,’ by Bishop Ryle. Job viii. 8.

and successful as theirs were. They were *spiritual men*, and walked, like Enoch, with God (Gen. v. 24). And we may be quite sure that it is living fellowship with a living Saviour which, transforming us into His image, fits us for being able and successful preachers of the Gospel. Neither orthodoxy nor learning, eloquence nor power of argument, zeal nor fervour merely, will accomplish aught without this. *Prayer gives power to our words*, and *persuasiveness to our arguments*, making them either as the 'balm of Gilead' to the wounded spirit, or 'sharp arrows of the mighty' to the conscience of the stout-hearted rebel. From them that walk with Him in holy, happy intercourse a virtue seems to—and undoubtedly does—go forth; a blessed fragrance seems to accompany them whithersoever they go. Nearness to Him, intimacy with Jesus Christ, and the consequent assimilation of character, are the elements of power and success.

As I began this chapter with an account of a secular *author's* praying before *reading*, I will conclude it with an account of a secular *orator's* praying before *speaking*. In a review of Mr. John Morley's 'Life of W. E. Gladstone,' H. W. Lucy, heading a paragraph with the suggestive title, 'Prayer before Speech,' and quoting from Mr. Gladstone's diaries, says: 'On July 28, in the same year (1842), there is a notable entry: "Spoke thirty to thirty-five minutes on University Bill, with more ease than I hoped, having been more mindful—or less unmindful—of Divine aid." This reveals a secret of Gladstone's soul, which,

when committed to the pages of his little diary, he believed would for all time be locked up within its covers. *It was his custom, while waiting to catch the Speaker's eye, or just before making a speech, to occupy the interval in silent prayer.* The secret is out in an entry in the diary dated March 30, 1838. Previously to speaking in the debate on the West India slavery question, when he produced the strongest impression yet made in Parliament, definitely placing him in the front rank of speakers, he writes: "Prayer, earnest for the moment, was wrung from me in my necessity. I hope it was not a blasphemous prayer for support in pleading the cause of justice." Six years later he writes: "On most occasions of very sharp pressure or trial some word of Scripture has come home to me, as if borne on angels' wings." One of these occasions was that on Monday, April 17, 1853, when Mr. Gladstone, Chancellor of the Exchequer, sat awaiting the call of the Chairman of Ways and Means to the first of a long succession of great triumphs. It was one of the turning-points of his career—the eve of delivering an epoch-making speech. Hope of the still young Ministry, object of increasing apprehension to his great opponent Disraeli, seated on the other side of the table; cynosure of the eyes of a crowded House; none guessed what words the Chancellor of the Exchequer was reverentially murmuring to himself; as, how should they? They were *words of prayer before speaking.* They were the cry of the Psalmist: "O turn Thee then unto me, and have mercy upon me: give Thy

strength unto Thy servant, and help the son of Thine handmaid” (Ps. lxxxvi. 16, P.-B. V.).

From the whole chapter, then, it may truly be inferred how ‘our (preachers’) want of usefulness,’ as Fuller affirms, ‘is much oftener to be ascribed to our want of *spirituality* than to any want of natural ability.’ And, likewise, how very near the mark Urquhart was when he said: ‘I see that *spirituality of mind* (the fruit of prayer) is the *main qualification for the work of the ministry*.’ Dr. Aepinus, coming to Wittemberg to speak with Luther, after his dispatch, and at his taking leave, said: ‘I commend myself and our Church at Hambrough to your prayers.’ Luther answered him and said: ‘Loving Aepine, the cause is not ours, but God’s: *let us—preachers—join our prayers together*, as then the cause will be holpen.’ Believing with Luther* that ‘*Bene orásse est bene studuisse*,’ good Philip Henry wrote upon a studying day: ‘I forgot when I began to crave help from God, and the chariot wheels drove accordingly. Lord, forgive my omissions and keep me in the way of duty’ (Bridges’ ‘Christian Ministry,’ p. 258).

‘For Thy sake, beloved Lord,
I will labour in Thy Word;
On the knees in patient prayer;
At the desk, with studious care,
In the pulpit seeking still,
There to utter all Thy will.’

DR. MOULE.

* Luther also said, ‘The ancients finely described prayer, viz., that it is *Ascensus mentis ad Deum*, a climbing up of the heart unto God.’ See Remarks on Prayer, in ‘Table-Talk,’ pp. 150-167.

CHAPTER III.

BY MUSING, OR THINKING THINGS OVER*

FROM prayer to meditation is a natural transition ; and, in the case of the young preacher, necessary, as may be inferred from these words by Bishop Moule : ‘*MEDITATION is the grand means of our growth in grace : without it prayer itself is an empty service.*’ You often feel that your prayers scarcely reach the ceiling ; but oh ! get into the humble spirit by considering how good the Lord is, and how evil you are, and then prayer will mount on wings of faith to heaven. The sigh, the groan, of a broken heart will soon go through the ceiling up to heaven, aye, into the very bosom of God !’

Though not occurring often, MUSE is A BIBLE WORD. The Psalmist says : ‘*I muse on the work of Thy hands*’ (Ps. cxliii. 5). ‘*While I was musing the fire kindled, and at the last I spake with my tongue*’ (Ps. xxxix. 3). In the New Testament we read : ‘*All men mused in their hearts of John, whether he were the Christ or not*’ (Luke iii. 15).

* ‘*Meditate upon these things ; give thyself wholly to them, that thy profiting may appear to all.*’— 1 Tim. iv. 15.

The word is not, therefore, as some may imagine, the exclusive property of heathen authors. It is the name of one of the nine* goddesses who were supposed to preside over literary, artistic, and scientific matters, and to have been the daughters of Jupiter and Mnemosyne.† Plutarch speaks of the 'Muses' as 'endeared sisters who kept always together, and therefore from that inseparable union were called Muses. They also danced together, had wings, and were *fond of solitude*.'

The 'dignity' of the word is yet more apparent when we come to consider WHAT IT MEANS, as from this we gather that *to muse signifies to think closely, to study in silence*. But in truth it means more—*much* more, as, alike all creation by God, and all invention by man, have their true origin in the act of *musings*. For the essence of this act is *thought*, without which it is inconceivable that God should have made the world, that Watt should have found out the use of steam, or Newton the law of gravitation. This truth is very clearly brought out and emphasized by Thomas Carlyle's description of books: 'A book! It is the *thought* of man; the true thaumaturgic virtue by which man works all things whatsoever. *All that he does, or brings to pass, is the vesture of a thought*. This London city, with all its houses, palaces, steam-engines, cathedrals, and huge immeasurable traffic and tumult—what is it, but a *thought embodied* in

* 'Some contend there were only three, some four.'

† 'They were, according to others, daughters of Pierus and Antiope, and hence called Pierides. Apollo was their leader and conductor.'—Lemprière's 'Classical Dictionary.'

brick, in iron, smoke, dust, palaces, parliaments, hackney coaches, Katherine docks, and the rest of it? Not a brick was made but some man had to *think* of the making of that brick. The thing we called "bits of paper," with traces of black ink, is the *purest* embodiment a thought of man can have; no wonder it is in all ways the *activest* and *noblest*. In another part of the same work ('Heroes') Carlyle declares that 'in books is the soul of the whole past time—the articulate audible voice of the past, when the body and material substance of it has altogether vanished like a dream. Mighty fleets and armies, harbours and arsenals, vast cities, high-domed, many engined—they are precious, great; but what do they become? Agamemnon, the many Agamemnons, and their Greece—all is gone now to some ruined fragments, dumb, mournful wrecks and blocks; but the *books*—i.e., the *thoughts*—of Greece! There Greece, to every *thinker*, still very literally *lives*—can be called up again into life! No magic Rome is stronger than a *book*—a *thought*, or collection of thoughts. All that mankind has done, thought, gained, or been, it is lying as in a magic preservation in the pages of books. They are the chosen possession of men.'*

When it is said, 'I muse,' then, it is meant that 'I *think*,' actively think, creatively and inventively think.† But I am hereby reminded of, perhaps,

* Carlyle also said, and wisely said, that 'a *collection of books* is a *real university*'; and Byron, 'That which makes thousands, perhaps millions, *think*.'—'Pleasures of Life,' by Sir John Lubbock. To read *Carlyle's* books is to learn to *think*.

† Cardinal Newman defined musing as 'thinking about something or other; we cannot tell *what*.'

the most fervent and striking appeal which the greatest orator of antiquity, Demosthenes, ever made, when he said, in words now so familiar : 'For God's sake, gentlemen, I beseech you to THINK!' And also of the following wise and forceful words of Dr. Gott : 'There is a *second style* that a preacher wants ; and that is, as well as in reading, in *thinking*, never more needed than now, for our people are handling ideas out of their depth. . . . A good style of thinking works out the raw material of facts into fair and acceptable statements. A man who speaks much and thinks little is a chatterer. There are *two ways of gaining a good style of thinking*. You may do it by studying it in its principles, or in its examples. Its *principles* lie in any book of logic or ethics, and its *examples* in the works of great thinkers, such as Professor Mozley.' And that these views of the Bishop are sound would appear from what the author of the 'Art of Public Speaking' prescribes. 'The speaker must *meditate much*. This is the *secret of power*. As a general rule there is not much real, honest thinking done in this world, but the man who does truly betake himself to it receives an *immense* advantage over his fellows.'

'Unfortunately for us, at the close of the nineteenth century, with its competition, sensationalism, externalism, and endless bustle, MEDITATION IS A LOST ART,* like the making of Venetian glass and certain painters' pigments.† It is not reading, nor

* Speaking of *formal* meditation, Bishop Westcott said : 'It seems so like thinking by *machinery*. Still, it is useful to have frames to put your thoughts into.'—BOUTFLOWER.

† 'My people doth not *consider*' (Isa. i. 3)—true to-day.

thinking, nor praying; it is *brooding* that is wanted, where the subject is hidden in the soul as leaven in three measures of meal till all be leavened. What we have chiefly to learn, for the work of the holy ministry in our day, is not how to criticise, nor how to read, nor how to speak, nor how to organize, but how to *meditate*, in order that present-day sermons may add to their brightness and interest the greater qualities of the past, depth of experience, and an atmosphere of peace.' So spake Dr. Watson ('Cure of Souls,' p. 20).

Fully coinciding with this are the views of Dr. Watts, given in his book on 'The Improvement of the Mind': 'Mere lectures, reading, and conversation, *without thinking*, are not sufficient to make a man of knowledge and wisdom. It is our own thought and reflection, study and *meditation*, must attend all the other methods of improvement, and perfect them. . . . It is *meditation* and study that transfers and conveys the notions and sentiments of others to ourselves, so as to make them properly our own.'

'It is by *meditation* we come to confirm our memory of things that pass through our thoughts in the occurrences of life, in our own experiences, and in the observations we make. It is by *meditation* that we draw various inferences, and establish in our minds general principles of knowledge. It is by *meditation* that we compare the various ideas which we derive from our senses, or from the operations of our souls, and join them in propositions. *It is by meditating that we fix in our memory whatsoever we learn, and form our own judgment*

of the truth or falsehood, the strength or weakness, of what others speak or write. It is *meditation* or study that draws our long chains of argument, searches and finds deep, difficult truths, which before lay concealed in darkness.' On the other hand, Dr. Ford, in his book on 'Extempore Speaking,' says emphatically that 'the *want of reflection* is absolutely *fatal* to a speaker'; as much so, in fact, as the want of respiration to a runner or deception to a conjurer.

There are two men who indicate, the one the essential 'nature,' and the other the requisite 'order,' of a speaker's or preacher's *musings*. Thus (1st), Mr. Gladstone, when asked for his opinion as to what was THE BEST SYSTEM OF MENTAL TRAINING TO MAKE A SPEAKER, replied 'that the public men of England were far too much engrossed with the cares of empire to be able to impart to others the best methods of preparing public discourses, or to consider and adopt them themselves. Supposing, however, I were to make the attempt, I should certainly found myself on a double basis, compounded as follows: First, of *a wide and general education*, which, I think, gives a readiness and suppleness to the mind not easily obtained without this form of discipline; and, secondly, of the *habit of constant and searching reflection* on the subject of any proposed discourse. Such reflection will naturally clothe itself in words; and of the phrases it supplies, many will rise spontaneously to the lips.' (2nd) Jean Paul Richter—more parallel with Demosthenes than Gladstone, only with greater completeness than the great Greek orator—says: 'Never read until you have thought yourself

hungry ;* never *write* until you have read yourself full.' (Compare with Bacon's Essay [50th] on 'Studies,' and read Carlyle's 'Life of Richter'.)

On this Dr. Boyd Carpenter remarks that 'Richter's precept does not mean that we should do *all* our thinking before we read, for that is impossible ; but it does mean that reading without *previous thought* is apt to be profitless. To use a simple illustration, it is like sitting down to a meal before we have got an appetite. Thought is as important to the mind as exercise to the body ; both give appetite. The hunger comes from exertion. We hunger to know because we have *thought*. We are then guided by a healthy wish for information ; our reading becomes intelligent ; we know what we want. Time is saved, and we are the better able to *digest* what we have studied. There is also a moral argument on behalf of this precept to "reflect before you read." It is easy to go to our books, and it is true that from them we may gather material, but it is material very difficult to digest. The chances are that we shall utilize such materials without much reflection. We shall not *assimilate* it, and make it our own. But to have *thought beforehand* is to make our whole nature ready for work. Therefore, for the sake of both mental and moral vigour, do not get into the habit of ransacking on Saturday all the books

* 'We each think *our own thoughts*, not one another's. You cannot think St. Paul's thoughts or Isaiah's. What I can do is to get a sort of *proportion* from them. St. Paul thought the thoughts of a man of the first century. You must think your own by the teaching of the living Spirit.'—
'Westcott's Sayings,' by Archdeacon Boutflower.

which are likely to give you suggestions for the Sunday sermon. Be wise and thoughtful beforehand. Have your subjects well in hand; *think them out*. Find out where you need information. Note what lines are involved. Observe your own deficiencies in such subjects or directions of thought. Thus *by reflection make ready for study*.'

'We owe it to the Church, we owe it to the time in which God has called us to labour, we owe it to the restless and perplexed but often honest minds in whose presence we carry on our ministry, to be not merely a hard-working clergy. To those great questions (of Biblical criticism*) we are bound to bring that knowledge which will give a claim to be listened to. "*Know as much as you can*," that ought to be the rule to which an educated clergyman should hold himself for ever tied. *A clergyman ought to be a "student," a "reader," and a "THINKER" to the very end*' (Dean Church). 'Richard Baxter confesses that he deliberately preached over the heads of his people once a year, for the purpose of keeping them humble, and showing them what their minister *could* do every Sunday of the year if he chose' (Dr. Stalker).

Very much to the same effect are the words of the author of the 'Christian Ministry.' 'In the making of your sermons "think deeply" on every part. Extensive knowledge cannot be gained either in divinity or the sciences without *deep thinking*.'† When your thoughts are superficial in

* See 'Modern Science in Bible Lands,' by Sir J. W. Dawson, LL.D., F.R.S.; also next chap., p. 148, and Appendix.

† 'Thus deeply drinking in the *soul* of things,
We shall be wise perforce.'—WORDSWORTH.

the making of your sermons, you will preach superficially ; but when you view your subject on every side, and enter into all its depths and heights, you are able to furnish your hearers with extensive and profound information. If you do not *think closely*, you cannot reason accurately ; and if you cannot reason accurately, you cannot instruct your people.' And again : 'Without "deep thought" your discourses will be a wild waste and a barren wilderness.' (Study Robertson's Sermons.)

An orator, when once asked, 'What is the most important thing in rhetoric?' replied, 'Pronunciation, pronunciation, pronunciation !' Whereupon another distinguished man observed : 'If I should be asked what I think are the best means and ways to advance the faculties, I should answer, '*Meditation, meditation, meditation !*'

There is one most eminent *thinker* and preacher, however, whom it would be a serious omission not to hear upon what may be called his pet theme. This is evident from the publication of two of his books, the titles of which are, Beecher's '*Life Thoughts*' and '*Royal Thoughts*.' In the former he says, and herein confirms the view previously expressed : '*Thinking is creating*, with God, as thinking is writing with the ready-writer ; and worlds (like sermons) are only leaves turned over in the process of composition about His throne.' But if thinking—*musings*—is thus, as it seems, a creative act, obviously the *thinker* is, in some sense, *divine* as such ; for the true Creator, *per se*, is God. And the true thinker is, at least, so closely allied to God as, in the happy, expressive

phrase of the great American, to be a 'shorthand writer' endeavouring to report the discourse of God. (See also Emerson on 'Man Thinking.')

And the past noble army of thinkers, with companies marching before and battalions coming after the royal musier of Israel, 'the great men of earth,' as Beecher justly calls them, 'are the shadowy men, who, having lived and died, now live again and for ever, through their *undying thoughts*. Thus living, though their footfalls are heard no more, their voices are louder than the thunder, and unceasing as the flow of tides or air.' The preacher is thus again an echo of the author—Carlyle.

Having said so much as this, it is but a logical sequence of thought in the same master-mind that expresses itself in this fine hyperbole. 'A man might frame and let loose a star, to roll in its orbit, and yet not have done so memorable a thing before God as he who lets go *a golden-orbed thought*, to roll through the generations of time.'

Dr. Watson, asked, 'How long does it take to prepare a sermon?' replied, '*That* is an ambiguous question. If you mean to write the manuscript, then *a day* may suffice; but if you mean to *think* a sermon, then it may be *ten years*!' Musers, therefore, like painters, must *take time*. As to sermons, however, speaking of Mr. Spurgeon, his biographer says: '*His* mode of sermon preparation was *peculiar*. In early life it was very elaborate; but subsequently his wide experience and unique gifts enabled him to dispense with *long* premeditation. The two Sunday sermons were usually prepared

after six o'clock on Saturday evening. His chief task was to fix upon the texts. Sometimes these had been in his mind beforehand, but oftener they came to him at the last moment' (his 'Life,' p. 106).

How intimately associated, and consequently flowing the one from the other, like the fruit from the tree or the rain from the cloud, are 'praying' and *thinking*, or 'kneeling' and *musings*, so that the two are as bride and bridegroom each to the other, is also taught us by Beecher when he remarks: 'Wonderful as are the desires and thoughts of the soul, the Apostle's measurement is more than these, for he says, "Now unto Him that is able to do exceeding abundantly, above all that we ask or *think*"' (Eph. iii. 20).

If not, therefore, in the same sense, yet in a higher, preachers may use the invocation of our great dramatist which he put in the form of a chorus in 'Henry V.':

'O for a *Muse* of fire, that would ascend
The brightest heaven of invention.'

Who, however, that knew the man, or had read his well-known though old-fashioned book, could possibly write on the subject of 'musings' and not think of, or not feel bound to mention, that prince of modern musers, James Hervey? It is many years since I read the book, but I can never forget it. I refer to it now because, if divided into several parts, as it is, each part is but another form of the same thing—*musings*. Thus, his first part is called, 'Meditations among the Tombs'; his second, both addressed in letters to a lady, 'Reflections on a Flower-Garden'; and others,

'Contemplations on the Night, the Heavens,' etc. And it is not unworthy of remark that among his acquaintance was a young man who must have been of a very similar mental turn to Hervey; for, although only the son of the parish clerk, he was an eminent mathematician, which is perhaps the highest type of muser or thinker.* Whilst, however, Hervey's meditations† may in some ways teach us both how to muse and how to make a practical—that is to say, Christian—improvement of our thinking, Coleridge's 'Aids to Reflection,' and the Hare Brothers' 'Guesses at Truth,' may do so far more effectively, or Attwell's 'Golden Thoughts.'

To Coleridge's and Hervey's may be added Bishop Hall's 'Meditations for Sundays and Holy Days,' together with his 'Select Devotional Works'; 'The Christian's Pattern,' or a treatise on the 'Imitation of Christ,' by Thomas A' Kempis (my own is a translation by John Wesley, and I greatly prize it); St. Augustine's 'Confessions,' an abridged copy of which is another of my literary treasures; as also is a very tiny edition of Fénelon's 'Pious Reflections,' to which his beautiful 'Life' is prefixed, together with a larger edition of 'Devout Meditations' and 'Spiritual

* The phrase recalls Grant Allen's description of Herbert Spencer: 'The forehead was magnificent, showing *massive thinking power*. If you held up your hand so as to screen the lower part, you would say, "What a *glorious head!*"' Another side: 'Mr. Andrew Carnegie was surprised to hear the *greatest living thinker* call out to a steward on board an Atlantic liner, "You've brought me Cheddar; I asked for Cheshire."—*The Forum*.

† Young's 'Night Thoughts,' too, and Sturm's 'Reflections.'

Letters,' with an excellent portrait of that great teacher and inspirer of preachers. I have likewise derived much assistance from a book entitled 'Truths, illustrated by Great Authors,' or a dictionary of nearly four thousand 'Aids to Reflection.' And, lastly, I may mention M. Aurelius' 'Meditations' and Bacon's 'Novum Organum.'

I will conclude this chapter on Musing, or Reflection, as *a most necessary habit* of the young preacher, and, above all things, next to prayer, an *essential* part of the process of address-making, with a story from Paxton Hood's book on 'Self-Formation,' which should be read by every young man, and especially by every young preacher. The story is taken from the chapter on 'Thought Life, or the Art of Thinking'* (p. 145).

After defining thought as the faculty of mind, Mr. Hood remarks: 'Thought is a worker in three great factories—*minds, things, and words*. It is *thought* which needs especially to be educated; it is by thought we know the excellence of the soul; the quality of thought reveals the character of the soul' (Prov. xxiii. 7). And then comes the story. 'A philosopher once asked a little girl if she had a soul. She looked up into his face with an air of astonishment and offended dignity, and replied: "To be sure I have." "What makes you think you have?" "Because I have," she promptly

* Early in life Dr. Parker 'wrote a series of articles, entitled "*Chapters for Young Thinkers*," dealing with the careers of men who had made their way in the world. They were published in the "Popular Educator," and the Doctor received six guineas for them.'—'*Life*,' by Albert Dawson, p. 36 (Partridge and Co.). Butler's '*Analogy*' contains *the* chapters for young thinkers; or, Balfour's '*Foundations of Belief*.'

replied. "But how do you *know* you have a soul?" "Because I *do* know," she answered again. It was a child's reason, yet the philosopher himself could hardly have given a better. "Well, then," said he, after a moment's consideration, "if you *know* you have a soul, can you tell me what your soul *is*?" "Why," said she, "I am six years old, and don't you suppose I know what my *soul is*?" "Perhaps you do. If you will tell me, I shall find out whether you do or not." "Then you think I don't know," she replied; "but I do. It is *my think*."* "Your think!" said the philosopher, astonished in his turn. "Who told you so?" "Nobody; I should be ashamed if I did not know *that* without being told."

The philosopher had long puzzled his brain about the soul,† as many others have done since, but he could not have given a truer definition of it in so few words. Nor did Descartes, when he so proudly affirmed, 'I think, therefore I am'; or Bulwer Lytton, when, expanding this definition of the philosopher's faith, he wrote: 'To man every present contains a future; I say not, with Descartes, "I think, therefore I am," but rather, "I am, therefore I think. I think, therefore I shall be."'[‡]

* 'The *thinking* principle—or, at least, *that* rather than any other—must be considered to be each man's *self*.'—ARISTOTLE.

† See Sir W. Hamilton's 'Lectures on Metaphysics,' vol. i., pp. 133 to 136; and Emerson's two 'Essays on Plato.'

‡ But even *thinking* has its *limits* and, likewise, its *dangers*, as was illustrated by the experience, mentally and religiously, of C. J. Romanes and T. Cooper. See 'Thoughts on Religion,' by the former, and edited by Bishop Gore (Longman; price 6d.).

First, then, *prayer*, as the 'prelude'; secondly, *musings*, as the 'element' of all true preaching, as of all true preachers. All this is *summed up* and clinched as tersely, so grandly and beautifully, by the late Dean Church, who says to young preachers in particular: 'You have to be busy men, with many distractions, with time not your own; and yet, if you are to be anything, there is one thing you must secure—you must have time to enter into your own heart and be quiet, you must learn to collect yourselves, alone with your own *thoughts*, alone with eternal realities, which are behind the rush and confusion of mortal things, *alone with God!* You must learn—for spiritual even more than for intellectual purposes—to shut your door on all your energy, on all your interests, on all your hopes, and fears, and cares; and in the silence of your chamber to possess your souls. Whatever you do, part not with the inner sacred life of the soul, whereby we live within to things not seen, to Christ, and truth, and immortality. Your *thoughts*—musings—*belong to heaven*; and it is to that height that you must rise; it is *there* that, in *solitude* and *silence*, they must be re-kindled, enlarged, and calmed, if even activity and public spirit are not to degenerate—as else they will—into a fatal forgetfulness of the true purpose of your calling.* The young preacher should therefore daily pray: 'Let the words of my mouth, and the *meditation* of my heart, be acceptable in Thy sight, O Lord, my Strength and my Redeemer' (Ps. xix. 14).

* 'The Preacher as a Man of God,' Stalker's 'Models,' p. 54. See also 'The Preacher as a *Thinker*,' *ibid.*, p. 239.

CHAPTER IV.

BY SEARCHING THE SACRED WORD*

‘THE sermon preparation,’ observes Dr. Moule, ‘ought to go on not only in the study, over the *Word*, but in the parish, over the hearers of it. But let me entreat my younger brother to watch and pray against a slack, or low, view of his function as a *preacher*. From very many quarters at the present day we are invited to slight our sermon labour. Sometimes it is the “work,” organization, committees, etc., which is set against the sermon; sometimes it is the reading-desk and the Communion-table—the liturgical functions of the ministry.

‘I. EXHORTATIONS TO SEARCH.

‘Let pastoral activities and holy rites alike have ample place in our thoughts and work; but, for Christ’s sake, my brother, in the ministry of the “Word and Sacraments,” DO NOT FORGET THE WORD.†

‘A Christian Church where preaching sinks to a low ebb, where the labour of public teaching and

* See Professor Barrow’s ‘Introduction to the Study of the Bible.’ Religious Tract Society.

† ‘To my Younger Brethren,’ p. 232

exhortation is neglected, in favour either of machinery or ritual, cannot possibly be in a healthy state. For the very life of our flocks, and of our Church, and for the glory of our Master, *let us labour in the Word of teaching*' (1 Tim. v. 17). 'Do you remember,' asks Dr. Gott, 'Bossuet's account of his visit to the Oratory? There, in order to form true priests, they are led to the source of all truth—they have the Holy Scriptures* in their hand *perpetually*, seeking its letter in study, its spirit in prayer, its depth in retreat, its efficacy in practice, its end in charity—the true end of all "Christiani hominis Thesaurus," as Tertullian said 1,700 years ago.'

A vivid and beautiful picture of *a band of searchers*, true as they were wise, happy as they were holy. But the picture is, withal, very instructive. We learn from it concerning both the *purposes and methods of ministerial searching*. Above all, we gather from it that, whilst our searching may extend far beyond the Bible,† and, indeed, include within its scope not only all books, but all things contained in time and space, yet that, after all, the preacher's proper hunting-ground, where true game and plenty of every sort may be found, is the *Scriptures*. The Bereans, no less than Bossuet's priests of the Oratory, illustrate the

* Greek 'Hagiographa,' *i.e.*, 'Sacred Writings.' 'Graphé, or 'Scripture,' first used after the Captivity, and earliest title applied to the *whole* Bible.

† Greek 'Biblos'—book; plural 'Biblia'—books. Bible—this name first employed in the fifth century. See Bagster's 'Teachers' Bible Helps,' chap. i., art. 1, 'The Bible.'

reward which may be looked for by all who are wise enough to follow in their steps—viz., an enlarged *nobleness*, whereby they are distinguished from their fellows (Acts xvii. 11).

II. OBLIGATIONS TO SEARCH.

Permitted, therefore, to search the universe, and whatever has been discovered or recorded about it from the first hour of time, I AM OBLIGED TO SEARCH THE SCRIPTURES. And THE REASONS are too obvious to require enumerating. It may, however, tend to augment their weight and influence with ourselves, now and again to recall them to our minds. *1stly*. 'The Scripture is full, as well of low valleys, plain ways, and easy for every man to use and to walk in, as also of high hills and mountains, which few men can climb unto. And WHOSOEVER GIVETH HIS MIND TO HOLY SCRIPTURE WITH DILIGENT STUDY AND BURNING DESIRE, IT CANNOT BE THAT HE SHOULD BE LEFT WITHOUT HELP. For God Himself will give light unto our minds, and teach us those things which are necessary for us, and wherein we be ignorant. . . . Man's human and worldly wisdom needeth not to the understanding of Scripture, but the revelation of the Holy Ghost, who inspireth the true meaning unto them that, with humility and diligence, do *search* therefor. . . . Here is *the cause of all our evils*, OUR NOT KNOWING THE SCRIPTURES.'*

* St. Chrysostom. Quoted by Bishop Moule in his 'Veni Creator,' p. 61.

2ndly. It should never be forgotten that 'SEARCHING THE SCRIPTURES' IS A DUTY STAMPED BY THE HIGHEST OF ALL AUTHORITY—viz., that of the most express command of Christ Himself. For He said, so very explicitly, even to them who were noted for the practice, and through them to us, '*Search the Scriptures.*' But if this was meant for the sheep, how much more for the *shepherds*, whose very business it is to feed their sheep with those Scriptures?* (Jer. iii. 15). As to the shepherds, Bunyan's fine portrait of the ideal Christian preacher seems to place this matter beyond a question. Here it is, as given in his immortal allegory: 'The Interpreter had Christian into a private room, and bid his man open a door, the which when he had done, Christian saw a picture of a very grave person hung up against the wall, and this was the fashion of it. It had eyes lift up to heaven; *the best of books was in its hand*; the law of truth was written upon its lips; the world was behind its back; it stood as if it pleaded with men; and a crown of gold hung over its head.†

3rdly. THE CHURCH IS A SCHOOL, AND THE BIBLE ITS LESSON-BOOK. But by whom have its lessons to be taught save by the preacher? Yet how can he teach what he has not learnt? And how shall he learn that which he does not study? How find the lost coin he does not seek, the straying sheep

* Someone urging that *Scripture* was a living oracle, the Bishop (Westcott, interrupting, and raising his eyebrows) said: 'He didn't use the *singular*, I hope.'—BOUTFLOWER.

† Quoted in 'To my Younger Brethren,' by the Bishop of Durham, p. xvi.

he does not search for? In the Scriptures we do not *think*, like the Jews, for we are *sure* that there is eternal life (John v. 39). But this 'pearl of great price' was never found by one who did not *search* for it. And true as it is that Christ was in the garden of the *resurrection* when Mary searched for Him there, though for a time she did not discern Him, still truer is it that He is in the garden of *revelation*, very near to, and smiling at; albeit, it may be as yet unperceived by, the sincere searcher. Certain it is (1) that if we only search the Scriptures from a *right motive*—that is, to know God ourselves, and to make Him known to others by pen or by tongue—and (2) if we only search in the *right spirit*—that is, a humble and earnest spirit, and, withal, a spirit of true faith in them and of love* for their Divine Author—we shall find in them most precious gold, and pearls of great price.

But in this matter I prefer to let one speak whose words will command more than mere respect. The late Bishop of Lincoln wrote: 'Though the Holy Scriptures have been read, and commented on, by men of almost every race, and with a patience such as no other books in the world have ever had expended on them, yet, after two or three thousand years of experience, they are continually yielding fresh treasures to those who study—*search*—them patiently, and enter into them with humility and love. Ask those who really try and test it; ask any learned student,

* It should be *con amore*, according to Westcott, who, asking, 'Can there be *any* knowledge without *love*?' answers, 'I often *doubt* it.'—BOUTFLOWER.

any painstaking preacher, and one and all will tell you that they daily find a new beauty and a new use, a new music and a new instruction, in their reading.* A most notable example of this truth, however, was Napoleon, as his striking tribute to the Bible, and frank confession of his own searching of it, plainly shows. Thus, he says: 'The Gospel is no mere book, but a living creature, with a vigour and a power which conquers all that opposes it. Here lies the Book of Books upon the table,' (touching it reverently); 'I do not tire of reading it, and do so daily with equal pleasure. The soul, charmed with the beauty of the Gospel, is no longer its own; God possesses it entirely; He directs its thoughts and faculties; it is *His*.'†

The question, however, is, How shall this Gospel of Napoleon's,‡ which was such a comfort and stay to him whilst in exile as a political prisoner, become ours as its appointed teachers and preachers? How, indeed, but by *searching* it.

* Quoted by Bishop Gott in 'The Parish Priest of the Town,' p. 81.

† See Geikie's 'Life of Christ,' vol. i., p. 3.

‡ Why Napoleon, who was pre-eminently a man of war, read the Scriptures, seems natural enough, apart from the reasons he himself assigns. Canon Newbolt thus makes this clear: 'In reading the Holy Scriptures we read, as it were, the history of the world with the curtain up and the machinery of its scenes exposed to view. We, therefore, learn the causes on account of which He, the Almighty and most merciful God, permitted the existence of *war*; and the purposes of Divine retribution, and loving mercy, which He wrought out by its means, in His earlier dispensations.'—'Counsels of Faith and Practice,' p. 234 (Rivington).

‘And the preacher’s appetite for this “searching of the Scriptures,” as Dr. Gott says, should be whetted by reading in the Gospel, “The words that I speak unto you, they are spirit, and they are life” (John vi. 63). “Open thy mouth wide”—*thy* mouth, O preacher—“and I will fill it”’ (Ps. lxxxi. 10)* (‘The Parish Priest of the Town,’ p. 83).

Alike of the *importance, necessity, and obligation* of Bible study and Scripture searching by the preacher, Bishop Boyd-Carpenter speaks very strongly. In his lecture at Cambridge on the general studies of preachers, he said: ‘I have counselled the study of a reason-bracing book like Euclid for the sake of the intellect; Shakespeare might well be our companion for the sake of the imagination. When, however, I speak of the Bible, it is not merely as a type, but as *the one book* which should be your supreme guide and constant companion. Turn to the *Ordination Service*. “You cannot compass the doing of the weighty work of your ministry,” it says, “but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same. And therefore you are to consider *how studious you ought to be in reading and learning the Scriptures*, and in framing the manners both

* How the great Reformer opened *his* mouth and was filled, he thus informs us: ‘Holy Scripture,’ said Luther, ‘is like a fair and spacious orchard, wherein all sorts of trees do grow, from which we may pluck divers kinds of fruits; for in the Bible we have rich and precious comforts, learnings, promises, threatenings, admonitions, etc. There is not a tree in *this* orchard on which I have not knocked, and have shaken at least a couple of apples or pears from the same.’—‘Table-Talk,’ p. 1.

of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures." *The promise* which the candidate makes is that he will, "out of the Scriptures, instruct the people committed to his charge." At this solemn hour of life the Bible is spoken of as the source of help, and the basis of instruction. For the clergyman, therefore, there can be, and there ought to be, no choice in this matter. He is *pledged* to be a diligent student—a true searcher—of the Bible.* And this not merely for the sake of the sermons, but for the sake of *himself*. And,' adds his lordship, 'I am persuaded that the truest, healthiest, and most robust devotional life is that which is built up of *patient, regular, and prayerful Bible study*.'

'Two things, we are told,' remarks Dean Lefroy, in his 'Christian Ministry,' 'cannot fail to arrest the notice of anyone who reads these (Chrysostom's) homilies through. First, *the profound acquaintance of the author with Holy Scripture*, extending, apparently, with equal force to every part of the sacred volume. Secondly, *upon Scripture all his arguments are based*. In none of his controversial homilies does Chrysostom take his stand on the platform of existing tradition, or rely on the authority of the Church alone. "To the law, and to the testimony" (Isa. viii. 20), is always

* Speaking of a young Chinese student David Hill says : 'It was evident that he was enquiring as a *searcher after truth*, a corroboration of which slipped out when he told me that *for an hour or two every morning he read the Confucian classics on his knees*.'—Memoir by W. T. A. Barber.

the way with him. And, lastly, the First Homily (p. 2), "A Fruitful Exhortation to the Reading and Knowledge of Holy Scripture," mentions St. Chrysostom as *the great clerk and godly preacher*, who saith, "Whatsoever is required to salvation of man is fully contained in the Scripture of God."

'The preacher,' Dr. Stalker holds, 'must sustain the double character of an *interpreter* of Scripture and a *prophet*.* Let me first say something of the former. With whatever high-flown notions a man may begin his ministry, yet, if he is to stay for years in a place, and keep up a fresh kind of preaching, and build up a congregation, delivering such discourses as (all) men like to hear, he will find that he must heartily accept the rôle of an interpreter of Scripture, and lean on the Bible as his great support. *This is your work. It is a grand task.* I cannot help congratulating you, that the Bible henceforth is to be continually in your hands; that the study of it is to be the work of your life; that you are to be continually sinking and bathing your mind in its truths; and that you are to have the pleasure of bringing forth what you have discovered in it to feed the minds of men. The ministerial profession is to be envied more for this than anything else. I promise you that if you be *true* to it, this Book will enrich

* 'One of the titles by which the preacher was anciently designated was that of κήρυξ, a crier; borrowed from the business of one who, as orator of heathen gods or princes, made proclamation in public places with a loud voice. The preacher was besides often called διδάσκαλος, tractator, con-
cionator, etc.'—Porter's 'Lectures on Homiletics,' p. 18.

every part of your nature. You will become more and more convinced that it is *the Word of God*, and contains the only remedy for the woes of man.'

A French lady was asked, 'Why she believed in the divinity of the Bible?' which is the same as being convinced that it is the Word of God. She answered: 'Because I have become acquainted with the Author.' Yet how could she have become acquainted with the Author of the Scriptures except by *searching* them? 'By hearing them.' Granted, but less probable.

What is true of this Frenchwoman is no less true of the great Dutchman who has lately died, as may be inferred from the following account of him. Under the heading of *Preacher*, in the article referred to, the writer says: 'Much has been written about Kruger's religion. He was no hypocrite. Indeed, his faith in God was thoroughly sincere.' And so was his faith in the Word of God, as this story of him clearly shows. 'At the height of the crisis before the war, he—Mr. Kruger—told the First Raad that he had received an important dispatch from "Kim-merlin," but had not read it, because *he had been searching the Scriptures* to see if he ought to give the franchise to the Jews. During that crisis *he spent night after night at his bedside on his knees with an open Bible before him.*'

We can scarcely wonder, therefore, that the same writer should thus describe his preaching: '*He was a mighty expounder of the Word.* Mr. Borman, his favourite preacher, is something of a Boanerges, but, compared to Paul Kruger, nothing

more than a Charles Honeyman. I once heard him preach in Delagoa Bay. A large audience, many of them members of the Volksraads, listened with deep interest to a discourse on "the mystery of the Trinity," which ended with the quaint words: "And if any of you don't understand it now, you can come and see me outside."

'I possess a beautiful little Bible,' writes Dr. Moule, 'given me by my dear W. R., who has now been many years with Christ. Such a gift,' adds the Bishop, 'is a very sacred treasure.'

And, describing Ruskin* in his study, Mr. W. S. King says: 'Below the chest of drawers, on the velvet-cushioned top of the case for famed "Dürers," is a favourite MS. Bible of the fourteenth century, which he—Ruskin—used to read as a beginning to his day's work.'†

How may the Bible, as such, become the *preacher's favourite book* and '*most sacred treasure!*' Stalker thus tells us: It will be what I have said to you only if you go *deep* into it. If you keep to the surface, you will be weary of it. To become a dearly-loved friend, and an endless source of intellectual and spiritual delight, *the Bible must be thoroughly studied*. We must not pour our ideas into it, but apply our minds to it, and faithfully receive the impressions which it makes on them. One learns thus to trust the Bible

* Ruskin 'attributed to his early and close familiarity with the *Bible* all that was *best* in his intellectual equipment, and all the *power* he possessed of good literary expression.'—*Century Magazine*.

† Dean Kitchen gives a similar description in his new book on 'Ruskin,' p. 39.

as an *inexhaustible* resource, and lean back upon it with all one's might. It is only *such* preaching, enriching itself out of the wealth of the Bible, and getting from it *freshness*,* *variety*, and *power*, that can build up a congregation, and satisfy the minds of really living Christians. The intellectual demand on the pulpit is rapidly rising, thanks to the growth of education. It is a just demand. Our people should go away from the church feeling that they have received new and interesting information, that their intellects have been illuminated by fresh and great ideas, and that to hear their minister regularly is a liberal education. Nothing will meet this demand except *thorough study of Scripture* by minds equipped with all the technical helps, as well as enriched by the constant reading of the best literature.'

'In our day of extempore preaching, however,' says the Bishop of Truro, 'we have no chance of giving to the people either the "sincere milk" (1 Pet. ii. 2) or the "strong meat" (Heb. v. 14) of the Word, unless we have the words of the Holy Ghost written in our *memory*.† And our sermons will lose their inspiration, and their Divine ring, unless we can quote aptly and thoroughly the *ipsissima verba*. And yet this is not half the real matter. It is the knowledge, not of the Bible, but of God, not the memory, but the mind, not

* 'The secret of the *perennial freshness* of the sermons was, in the preacher's (own) view, entirely due to their *Scriptural* character.' The *Bible* was his unfailing inspiration.—'Life of Spurgeon' (p. 102), by 'One Who Knew Him Well.'

† 'I learned without booke almost all Paule's epistles.'—RIDLEY.

the arguments, but the spirit, not the Word written, but the Word Incarnate, that we and our people want above all things'; or, *experimental* rather than *mere theoretical* knowledge.

III. CHARACTER OF THE BOOK TO BE SEARCHED.

i. *The WHOLE Bible.*

But, quite apart from obligations arising out of my profession, as a Christian preacher, the very EXCELLENCY OF THE BIBLE itself should be a sufficient inducement to search it.* Thus *Daniel Webster*, pre-eminent both as a scholar and an orator, says: 'I am of opinion that the Bible contains more true sensibility, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may be written.' *Milton* wrote: 'I must confess to you that the majesty of the Scriptures astonishes me; the holiness of the evangelists speaks to my heart, and has such a strong and striking character of truth, and is, moreover, so perfectly inimitable, that, if it had been the invention of men, the invention would be greater than the greatest of heroes.' *Newton* declared: 'There are no songs comparable to the songs of Zion; no orations equal to those of the prophets; and no

* 'It is unnecessary to argue to such an assembly as this the benefit which religion is to mankind and the benefit which the Bible is to religion.'—Speech to Meeting of Bible Society, by the Right Hon. A. J. Balfour. See 'Great Orations,' by A. Wright, p. 478 (Hutchinson & Co.).

politics like those which the Scriptures teach.' *Sir William Jones* said: 'We account the Scriptures of God to be the most sublime philosophy.' *Sir Walter Scott*, just before his death, desired to be drawn into his library and placed by the window, that he might look down upon the Tweed. To his son-in-law he expressed a wish that he should read to him. 'From what book shall I read?' said he. 'Can you ask?' Scott replied. 'There is but *one*.' *Collins*, too, another once well-known poet, held very similar views of the Bible. Thus, it is related of him that in the latter part of his life he withdrew from his general studies, and travelled with *no other book* than the English New Testament.* A friend was anxious to know what companion a man of letters had chosen. The poet said: 'I have only one book, but that book is the *best*.' And that both *Collins* and *Scott* were right would seem clear from this fine though brief description of it by *Dr. Guthrie*, then himself a great preacher in Scotland: '*The Bible* is a rock of diamonds, a chain of pearls, the sword of the spirit; a chart by which the Christian sails to eternity; the map by which he daily walks; the sundial by which he sets his life; the balance in which he weighs his actions.

Speaking of the excellency of the Scriptures reminds me that I have read somewhere, that *Augustine* once remarked, that he had read all he

* 'The word "Testament," signifying a "*will*," is a translation of a Greek word which has a second meaning, viz., a "*covenant*." This meaning—not that of Testament—is the true one.' See footnotes, p. 129.

could in Cicero, and studied whatever was to be found in Plato, together with books of a like character, but that, whilst they all contained what was witty, and moving to the passions, yet in none of them, search as he might, had he been able to find these words, 'Come unto Me, all ye that labour, and are heavy laden, and I will give you rest' (St. Matt. xi. 28).

ii. *Its PRINCIPAL Parts.*

As of the whole Bible, so of ITS SEPARATE BOOKS, we have equally striking testimonies. (a) Of the *Psalms* the following may be cited : 'The anatomy of a holy man' (Sibbes). 'The eternal poesy of religious souls' (Renan). 'The choice and flower of all things profitable in other books, briefly contained, and more movingly expressed' (Hooker). (b) On the Book of *Job* these may be given : 'All men's book ; our first, oldest statement of the never-ending problem—man's destiny, and God's ways with him here on earth' (Carlyle). Its purpose : 'To prove, and to prove to the whole hierarchy of heaven, that God is capable of winning, and that man is capable of cherishing, an unselfish and disinterested goodness ; that he can serve God for naught ; that he can hold fast his confidence in God, even when that supreme Friend seems to be turned into his foe' (Samuel Cox). (c) 'I esteem the *Gospels* to be thoroughly genuine' (Goethe). 'How petty are the books of the philosophers, with all their pomp, compared with the *Gospels*!' (Rousseau). (d) Of the *Acts of the Apostles*, Howson writes : It is 'the keystone of

the narrative-arch of the New Testament.' (e) Of the *Apocalypse*, Edward Irving says : ' At once the chart, and the pole-star, of the light of the Christian Church, over the stormy waves of time, until the Great Pilot, who walketh upon the waters, and stilleth the waves, should again give Himself to the sinking ship, and make her His abode, His ark, His glory for ever and ever.'*

IV. METHODS OF SEARCHING.

i. *The ORIGINAL Scriptures.*

'STUDY THE BIBLE AT FIRST HAND,' urges Bishop Gott. 'This amount of ORIGINAL reading is within the reach of us all ; and *it is the foundation of all true knowledge*, sacred and secular' ('The Parish Priest of the Town,' p. 19).

Here I may relate, that the great success of one of the prince-preachers of to-day, Dr. A. Maclaren, of Manchester, has been attributed, by those who are in a position to know, to a practice which he has carried on without a break, ever since his college days, of *reading every day a chapter in the original Scriptures*. I knew a very excellent Nonconformist minister in Gloucestershire, who assured me that he had read his *Greek Testament* through over four hundred times !† One of our

* *Great Thoughts* for October, 1900, p. 354.

† 'Dr. J. L. Phillips read the entire Bible through *forty times*, and during the last thirty years of his life the New Testament in Greek *every year*. To this practice he owed, not only the robustness of his private religious life, but also the freshness and force which characterised his sermons and addresses.'—'Life,' by Mrs. Phillips.

most successful preachers, the Rev. E. A. Stuart, of St. Matthew's, Bayswater, who succeeded the present Bishop of Ripon, at St. James's, Holloway, is stated to have devoted two years to the study of the Epistle to the Hebrews alone! As illustrating the comparative ease with which the task here recommended may be accomplished, I may quote an extract from the diary of one of Wesley's preachers, named Walsh. 'December 20, 1756. About this time twelvemonth, I could not read a sentence of *Hebrew*, with any certainty, or construe a verse with readiness; but now, I can read my Bible through, and understand it almost as well as *Latin* or *English*.' Speaking of him, Wesley says: 'He was the best Hebrew scholar I ever knew. I never asked him the meaning of a Hebrew word, but he would immediately tell me how often it occurred in the Bible, and what it meant in each place.' *Forti et fidei nil difficile.*

ii. *The ANNOTATED Scriptures.*

As to COMMENTARIES, while Beecher condemns them, as having the same effect upon the meaning of Scripture as dust and cobwebs on windows and ceilings, thus darkening the room; and Spurgeon bids his students sell their coat to provide for themselves Matthew Henry's Commentary, Dr. Gott wisely counsels the young preacher to 'avoid Commentaries *till you have wrestled with the Divine Interpreter Himself*,' adding, 'our brain was not given us to understand Commentaries, but to understand the Book on which they

comment ; they are *helps*, not subjects of thought. Our Master's words grow in grasp and value with every generation. The scribe, instructed unto the Kingdom of Heaven, is "like unto a householder, who bringeth forth out of his treasure things new and old" (St. Matt. xiii. 52). Such a scribe was Apollos of Alexandria, described as 'an *eloquent* man, and *mighty in the Scriptures*' (Acts xviii. 24), and so was able to convince the Jews at Corinth, from the Scriptures, that Jesus was the Christ. If not in his eloquence, wherein he had the advantage of Paul, yet in his thorough knowledge of the Word of God, he was, for all time, *a type of what all preachers should be*. To no one more than the young preacher is addressed the command: 'Let the word of Christ dwell in you richly in all wisdom' (Col. iii. 16).

The story goes, that a youth, seeking for a place, came to New York City ; and that, on inquiring at a certain office if they wanted a clerk, was told, somewhat curtly, that they did not. He then spoke of the recommendations he had, one of which was from a highly respectable firm. In turning over his carpet-bag, however, to find his letters, a book rolled out on the floor. 'What book is that?' said the merchant. 'It is the *Bible*, sir,' was the reply. 'And what are you going to do with that book in New York?' The lad looked seriously into the merchant's face, and replied : 'I promised my mother that I would read it *every day* ; and I shall do so.' Words worthy of being inscribed in letters of gold. And yet every ordained preacher of the Church has

made a similar promise to *his* mother—the Church. But has he *kept* his promise? If so, devoting at least *one hour a day*, beginning early, as did this American Timothy, who also knew the Scriptures from his youth, then, in their profession as in his, shall there be signal success. The sequel of the story is this: The merchant at once took the young man into his service; and, in due time, he became a partner in the firm, most respectable and prosperous. Do we wonder? Not if we ponder this—I once heard a minister declare that, even from *the child's Bible*, ‘Line upon Line,’ he had learnt more than was usually learnt from the Bible itself; and to this he seemed to attribute his own success. A simple illustration of what Bible knowledge *can* do for us.

iii. *The VERNACULAR Scriptures.*

But a question which has often occurred to me, and which, years ago, weighed on me, is this: **HOW SHALL I READ MY BIBLE**, so as at once spiritually and mentally to know it? Or, rather, to be always getting to know it? ‘The answer,’ says the Bishop of Durham,* ‘must be, *at sundry times, and in divers manners.*’ I must make time to read often, however brief each time may be, and I must use methods of study, more than one, in parallel lines. (a) ‘As a sort of groundwork to all other methods,’ continues his lordship, ‘I venture first to say, *be always reading the Bible through*, however slowly or rapidly. For certain

* See especially ‘To My Younger Brethren,’ pp. 61-77, where this subject of ‘Bible Study’ is discussed *very fully*.

purposes, for instance, in order to grasp the "scope" of a book, as perhaps an epistle, or the Revelation, or St. John's Gospel, or the Book of Genesis, *rapid reading may be quite reverently done*. In any case, get as soon as you may, and as often as is practicable, and practical, over the whole surface. Lord Hatherley, amidst the heavy occupations of a barrister's and judge's life, *used to read the Bible through carefully every year*, and this for more than thirty years.' 'I cannot say that I do the same,' adds the Bishop, 'but I aim to read the Bible over carefully within every few years.' Dr. Johnson never read it through *once*—regularly; at least, so it is said.

(b) 'Then, practise what I would call the *plough-husbandry* of the book. Make long furrows. Investigate. Search what the Scriptures have to say (1) "by *topics*," (2) "by *doctrines*," and (3) "by *leading words*."* Bring all your mind to work that way, in the light of the "Presence" sought by prayer. An occasional special form of that study may be illustrated by that admirable book, Professor Blunt's "Undesigned Coincidences." I was thankful in the early days of my ministry, to put in practice its examples and its suggestions by ploughing, in the field of the New Testament, for the coincidences between the Gospel narrative, and the allusions to our Blessed Lord's life, scattered over

* This was *Mr. Moody's method*. He took at one time all the 'loves' or 'hopes'; at another all the 'comes' or 'goes,' the 'believes' or 'verily's,' the 'graces' or 'pity's,' and all the 'old mans' or 'new births,' 'adoptions,' 'heavens,' 'hells,' etc.

the Epistles. (c) Then practise a diligent *spade-husbandry* in your Bible study. "Dig," as well as "plough." In each narrow plot of the great field there are treasures hid. Dig a "verse" sometimes, using perhaps the spade of parallel references. Dig a "paragraph"* at other times, a "chapter," or a "short book." You are quite sure, under the blessing of the Master of the Field to bring up rich results, more or less. These results are partly described in the Second Collect for Advent; and in its sincere and frequent use, assured.'

V. CRITICS of the Scriptures.

'It is truly a "present necessity," however, to ask my Brethren *not to be in haste* to take up with the last and boldest word of what is called THE HIGHER CRITICISM (I speak particularly now of its application to the *Old Testament*),† as if its advances were always towards *light* and *fact*. I have no complaint to make against the term "Higher Criticism," which has a recognised place in literary technical language, denoting that familiar and lawful process, the study of books, not for their grammar and style only, but in order to infer from their whole phenomena, what (1) their *age* is, (2) their *structure*, and (3) their *character*. The

* I have found a *paragraph* Bible very helpful.

† 'Let it never be forgotten that the widespread dismay and distrust which has of late pervaded the Church, and especially the *clergy*, is due, in the first instance, to the publication of an essay in "*Lux Mundi*" which denied the historical trustworthiness of considerable portions of the *Old Testament*.'—'Article on Canon Henson's Manifesto,' in the *Church Family Newspaper*, for August 19, 1904.

“Higher Criticism” is a term pointing not to methods and results transcending ordinary intelligence, but to *a study which aims higher than grammatical questions considered as final*. And thus the most earnest defender of the *supernatural* character of the Scriptures is as much a “higher critic” as the most anti-supernaturalist’ (see footnote on p. 146).

To Dr. Moule’s views upon this subject of Biblical Criticism, it may be well to add the substance of those of Dr. Watson. In his ‘Cure of Souls’ (p. 76), discussing his fifth problem, he says: ‘It arises from the critical spirit, which has been affecting the ministry for at least five-and-twenty years, and perhaps the time has come to describe it as THE PROBLEM OF PEDANTRY. A minister, whilst pursuing his studies in this department with all diligence, must lay it to heart that the critical atmosphere is cold, and apt to chill the Gospel, and that he has certainly made no gain, but a great loss, who can prove the existence of a second Isaiah, but has lost the tender piety of his fifty-third chapter. *What is wanted above everything to-day is positive teaching* by men who believe with all their mind and heart in Jesus Christ. If a man has any doubt about Christ, he must on no account be His minister. And, if one in the ministry be afflicted from time to time by failures of faith, let him “consume his own smoke,” and keep a brave face in the pulpit. *The pulpit is not the place for discussing systems of scepticism*, or proving the instinctive truths of religion, or adjusting the speculative difficulties of Christianity,

or apologizing for Christ. These are *belated tactics*. For years the Church has been on her defence, meeting attacks from *science*, from *philosophy*, from *literature*, from *history*. We render thanks to God for the Apologists of the Faith, who have done their work nobly, with skill and nerve. They have held the ground with stubborn courage; it is now time for the cavalry to charge, and complete the victory. We have defended and explained our Lord long enough; let us now proclaim Him, and magnify His Cross with a high heart, and an unshaken voice, in the face of the whole world.* I well remember one

* Under the heading of 'The New Dogma,' in 'The Cure of Souls,' Dr. Watson adds, 'Criticism has also handed the Bible to the working minister *re-arranged, re-edited, re-bound*, and so in this way made it for his purpose a more *intelligible and interesting* book' (p. 116). 'One thing the minister must lay to his heart and impress on his people, and that is *the perfect harmony between faith and criticism*' (p. 117). 'The Church will soon demand that the *results of the New Criticism* be gathered and stated in the form of *doctrine*. A few swallows herald the spring, and Dr. Fairbairn's "Christ in Modern Theology" and Canon (now Bishop) Gore's "Incarnation" are the beginning of a time—a time for which many are praying' (p. 121). Dr. Watson appears to receive some support from these weighty words of the Prime Minister: 'I most truly think that not only is the Bible *now* what it has always been to the unlearned—a source of consolation, of hope, of instruction—but it is to those who are more learned, but probably not nearer the kingdom of heaven, it is to them, *augmented* in interest and *not diminished*, a more valuable source of spiritual life than it could ever have been in the *pre-critical* days.'—Speech on the Bible Society, by the Right Hon. A. J. Balfour, 'Great Orations,' edited by A. Wright, p. 479.

'What are you thinking about, aunt? Are you afraid of

instance in which the Cross was thus proclaimed. It was by Canon Barker, in Marylebone Parish Church, one Good Friday afternoon, and to,

my *theology*?' 'No, John, it's no *that*, laddie, for I ken ye 'ill say what ye believe to be true without fear o' man,' and she hesitated. 'Come, out with it, auntie; say all that's in yir mind.' 'It's no for me tae advise ye, who am only a simple auld woman, who ken's naethin' but her Bible and the Catechism, and it's no that A'm feared for *the new views*, or about yir faith, for I aye mind that there's mony things the Speerit hes still tae teach us, and I ken weel the man that follows Christ will never lose his way in ony thicket. But it's the *fouk*, John, A'm anxious aboot, the flock o' sheep the Lord hes given ye tae feed for Him.'—'His Mother's Sermon,' in 'Beside the Bonnie Brier Bush,' by Ian Maclaren (Dr. Watson), pp. 88, 89.

N.B.—If the young preacher desires, as he should, to place himself *en rapport* with the various phases of this great subject, and his means are limited, he may at least procure and read the following books, etc.: 'Revelation and the Bible,' by Dr. Horton, author of 'Inspiration and the Bible,' and pupil of Professor Driver (published by Fisher Unwin; price 3s. 6d.). 'How to View the Old Testament,' and 'How to View the New Testament,' by Dr. T. C. Fry, Headmaster of Berkhamstead School; price 2d. each. 'The Growth of the Old Testament,' by the same author; price 3d. 'What a Christian *does* and does *not* Believe,' by the same author; price 3d. 'Present-day Attacks on Christian Faith and how to deal with Them,' by Venerable Archdeacon Wilson, Manchester; price 2d. 'About Modern Thought and Christian Belief,' by Rev. P. N. Waggett, M.A. (all by the same publishers—Brown, Langham and Co., Ltd., 47, Great Russell Street). 'The Historic Faith,' 'Christus Consummator,' and 'The Bible in the Church,' by Westcott (published by Macmillan). See also the list of works given by Bishop Moule in 'To My Younger Brethren,' p. 60. Likewise in the same book read his lordship's discussion on this subject, and especially his quotations from the 'Duke of Argyle's Paper,' pp. 47-61.

perhaps, the most cultured, as it was certainly one of the most crowded, congregations in London. To say that it was an eloquent address is quite superfluous, or that it was impassioned. But I may say that he both proclaimed Christ and magnified His Cross with a high heart, and an unshaken voice, in face of the whole world.'

CHAPTER V.

BY CHOOSING THE FITTEST

STEP by step I have been travelling on towards the real goal of this book—viz., the actual *making* and *delivering* of sermons and addresses. While any 'sermon' may be spoken of as a serious address, grounded on some passage of Scripture, an 'address' is not necessarily a sermon, for it is employed also to describe a political oration or humorous speech.* In essence, however, if not in style, speeches and discourses, sermons and addresses, are the same thing, the only real difference being on the surface, and concerned with the subject-matter, and the form.†

I. BUT THE STYLE OF SERMONS HAS CHANGED, AND

* Haweis says: 'Wit and humour have been freely used by all (?) *great* preachers. The notion that the preacher should be invariably dignified and solemn is a modern notion.'—'The Dead Pulpit,' p. 108. See Bishop Welldon's article on 'Preaching,' in *Nineteenth Century* for September, 1904, p. 403.

† 'The address which he—the preacher—delivered was called by the Greeks *ὁμίλια*—that is, a familiar discourse, adapted to common people—from *ὁμίλος*, an assembly, a multitude. The Latins called it *tractatus*, *disputatio*, *locutio*, *sermo*, and *concio*, according to the subject and strain of the discourse.'—Porter's 'Lectures on Preaching,' p. 18.

DOES CHANGE GREATLY FROM TIME TO TIME. 'Sermons, in the purest ages of the Church,' affirms Cave in his 'Primitive Christianity,' 'were nothing but the *exposition* of some part of the Scriptures, which had been read before, and *exhortations* to the people to obey the doctrines contained in them; and commonly they were *on the lesson last read*, because that, being fresh in the people's memory, was most proper to be treated of, as St. Augustine avers, and gives the reason.' While to-day some sermons may be expository, a larger number are topical, and still more, perhaps, strictly textual. Some are 'synthetic,' but by far the larger number are 'analytic.' The Rev. Dr. Humphrey, President of Amherst College (U.S.A.), says: '(1) A *topical* preacher chooses his text with reference to some one point which he wishes to prove; and, having derived his doctrine from it, proceeds to establish it by such arguments and illustrations as seem to him most pertinent and conclusive. Edwards and Dwight were great topical preachers. The advantages of this method are its unity of treatment and its lucidity. Its supporters are the ablest reasoners. (2) The *textual* preacher selects a passage of Scripture, and lays out his strength in explaining, opening, and applying it. This passage is not the foundation merely, but the framework and superstructure. A good textual discourse brings out the full meaning of the passage, and shows us how much richer and fuller of Divine truths it is than was supposed. William Jay, of Bath, was a famous textual preacher; so was C. H. Spurgeon; Charles Simeon and Henry

Melvill, of Camden Chapel, London. . . . If you adopt this method of sermonizing, you will read and study the Bible with more interest and profit to yourself, and make your discourses more strictly Scriptural, as well as instructive, to your people. (3) The *expository* preacher, like Dean Vaughan or Dr. Parker, has for his example Christ and His Apostles, as well as that of most of the Christian Fathers in the first three centuries. St. Augustine adopted it. The laying aside of this kind of public instruction is one of the great defects of modern preaching. There is much of it in "BIBLE-CLASSES"; and it is not uncommon for pastors, in every part of the land, to have weekly expository exercises in their vestries and lecture-rooms. But this is not sufficient. It does not give the advantages of thorough doctrinal and practical exegesis. *The whole congregation ought, as it were, to be organized into a Bible-class, as, conversely, the Bible-class is now often developed into a congregation*, that, with the sacred volume open before them, both old and young may follow the preacher from verse to verse, from paragraph to paragraph, from chapter to chapter, till the Gospel, Epistle, or whatever book it may be, of either Testament, is finished. This method fixes the attention of the whole audience, and gives the preacher the opportunity to bring up every subject that the Bible touches upon, in its proper place and connection. As we go over the Scriptures in this manner, new views of truth are elicited, and a thousand valuable thoughts suggested, which would not occur to either topical or textual preachers.'

Dean Lefroy writes, in his 'Christian Ministry': 'The life and labours of St. John Chrysostom are amongst the most powerful vindications we possess of the *supreme importance of expository preaching*. His ten years' residence at Antioch was given in the main to this work. His habit was to take a sacred book and expound it, verse by verse, from the beginning to the end. His expositions, too, are clear, practical, and hortatory, for which reasons it would seem that St. Thomas Aquinas is said to have stated that he would rather possess Chrysostom's ninety homilies on St. Matthew than be the master of all Paris !'

II. THE SAME TENDENCY TO CHANGE APPLIES TO TEXTS* as to *sermons*. This will be apparent if we only read what the facetious Dean Ramsay has to say on the subject in his most delectable 'Pulpit Table-Talk.' 'One essential accompaniment of modern pulpit productions, in which it differs from the early practice,† is the established use of pre-luding every sermon by a *text* of Scripture, the

* 'The word text is from the Latin *textus* or *textum*, something woven, thus denoting the web of discourse.'—Broadus, in 'Preparation of a Sermon,' p. 18.

† 'Ancient preachers did not select a *text* exactly in the modern manner. Sometimes the theme of discourse was deduced from a *short clause* of the lesson read, which was announced at or near the commencement of the sermon. At other times this theme was taken from a *whole* lesson; at others, from *several* lessons. Basil in one of his homilies alludes to *three*, and in another to *four*, distinct passages that had been read that day from different parts of the Bible. This accounts for the fact that THE PREACHING OF THE FATHERS had so much of the *hortatory* and *discursive* character, and so little *unity* of subject and effect.'—Porter's 'Lectures on Homiletics,' p. 20.

express objects of which are, 1st, to *fix and define the subject*, and, 2nd, to *direct the order in which it shall be treated*. . . . Texts, though now considered so necessary* a part of the sermon, were not always in use; and it would be curious to know when the practice of texts came to be the iron and unbending rule it now is with preachers† in England. It certainly was not so always in early times. (i.) Sometimes there was *no text*. (ii.) Sometimes it was taken from the *verse of a hymn*. (iii.) In some of the sermons of Clark, an English divine, who was one of the translators of the Bible, the text is taken from the *Catechism*. (iv.) In some parts of Europe, though not a law, still it was a very rigid custom, and seldom departed from, to take the text from the *Epistle* or *Gospel* of the day, an ill-consequence of which is frequently a forced and unnatural connection between the text and the subject of the day, as was exemplified, in fact, by the sermons of so illustrious a pulpit orator as Massillon. This practice, nevertheless, is most strictly upheld and enforced by the Swedish Church. But it has not wanted sturdy champions in the English Church. Thus, the great and good Bishop Cosin lamented, in one of his sermons,

* Advantages of taking a *text*. It (1) puts honour upon God's Word; (2) invests the preacher with authority; (3) assists the hearer's memory; (4) awakens interest at the outset; (5) affords opportunity to impress, as well as to explain, some passage of Scripture; (6) prevents wandering from sacred topics; and (7) secures both greater variety and unity of treatment, and also more method and coherence in the structure, of the sermon.—See Broadus, in 'Preparation of a Sermon,' pp. 19, 20, and Shedd's 'Homiletics,' pp. 142-144.

† See p. 176; likewise, Fénelon's 'Dialogues,' p. 188.

that permission had been given to the clergy to choose their text from any other portions of the Scriptures than those appointed for the day. (v.) On the other hand, there appear to be some large towns in Germany where the preacher is not allowed to choose any text *himself*. What, then, is the rule there? Well, in the beginning of the week a text is given out, and whatever church you enter, the preacher must adopt and handle the same text.*

III. But to come to the questions of WHAT TO CHOOSE, and WHAT NOT TO CHOOSE. I may say that I choose, or endeavour to choose, according to the rules prescribed by Mr. Edmondson, who says: '(1) Having taken counsel of God, *make a judicious choice of your text*; for if you miss your way in *that*, you cannot work much good. (2) *In the choice of your text, consider what is most likely to be useful to your congregation, and abide by that, not regarding either your own ease or the empty bubble of popular applause.* (a) If you consider your own "ease," you will not fail to select a passage which you can manage without much difficulty, and then there will be a tiresome sameness in all your sermons. (b) And if you aim at "popularity," you will select a text which will enable you to shine with great splendour before your hearers. (3) Sometimes you will find it necessary to choose a *short* text, and at other times a *long* one. (4) But whether it be long or short, *let it always include the complete sense of the sacred writer.* (5) *Quaint and comical*

* Ramsay's 'Pulpit Table-Talk,' pp. 54-56.

texts are never taken by men of correct taste. 'Remember this,' observes the Bishop of Durham, 'among many other things: that in the choosing of the text, *cæteris paribus*, that text is best which best lends itself to natural division.'

On the choice of a text, however, it will fairly be allowed that C. H. Spurgeon is a high authority.* In the lecture to his students on this subject,† he asks: (i.) 'IS THERE ANY DIFFICULTY IN OBTAINING TEXTS?'‡ After answering for himself in the affirmative, at all events so far as his early ministry was concerned, he characteristically asks again: (ii.) 'WHAT IS THE RIGHT TEXT? How do you know it?' He replies: 'We know it by the signs of a friend. When a verse gives your mind a hearty grip, from which you cannot release yourself, you will need no further direction as to your proper theme. Like the fish, you nibble at many baits, but when the hook has fairly pierced you, you will

* 'Mr. Spurgeon's knowledge of the Holy Scriptures was extraordinary. He was a *capital textuary*, and could quote a text appropriate to anything one liked to suggest. He was, in short, a fine example of the maxim, *Bonus textuarius est bonus theologus*, which, as Dr. Moule affirms, marks a grand ministerial qualification—"mighty in the Scriptures." Some texts were treated several times, but always from a fresh point of view and with a new spiritual meaning.'—'Life,' p. 102.

† Lecture VI., p. 84, First Series.

‡ From *difficulty* in finding texts some are apt to infer their *impropriety*, though herein they are no more sensible than Voltaire when he observed: 'It were to be wished that Bourdaloue, in banishing from the pulpit the bad taste which disgraced it, had also banished the custom of preaching on a *text*.'—Voltaire, 'Age of Louis XIV.'; quoted by Vinet, *Hom.*, p. 99.

wander no more. Or when the text has a hold of *us*, we may be sure that we have a hold of *it*, and may safely deliver our souls upon it. "I believe in the Holy Ghost." This is one of the articles of the Creed, but it is scarcely believed among its many professors so as to be acted upon. Many ministers appear to think that *they* are to choose the text, they are to discover its teaching, they are to find a discourse in it. We do not think so.' Dr. Watson says the same: '*It is not the man who selects the text*—that is not the inwardness of the fact—*it is the text which selects the man.*' And Gurnal agrees with both, thus: 'Ministers have no ability of their own for their work. Oh, how long they may sit tumbling their books over, and pushing their brains, until God comes to their help, and then—as Jacob's *venison*—it is brought to their hand! If God drop not down His assistance, we write with a pen that hath no ink. And if anyone need walk dependently upon God more than another, the minister is he.'

'And if anyone inquire of me,' continues Mr. Spurgeon (iii.), 'HOW SHALL I OBTAIN THE MOST PROPER TEXT? I should answer, (I) *Cry to God for it. Pray over the Scriptures*; it is as the treading of grapes in the wine-vat, the threshing of corn on the barn-floor, the melting of gold from the ore. "Prayer is twice blessed"; it blesseth the pleading preacher, and the people to whom he ministers. When your text comes in answer to *prayer*, it will be all the dearer to you; it will come with a Divine savour and unction altogether unknown to the formal orator, to whom one theme is as another.

(2) Consider the spiritual state of your people, their trials, temptations, difficulties, and especially the sins most rife amongst them, not forgetting what your *previous topics* have been. And, as a further assistance to a poor, stranded preacher, who cannot launch his mind for want of a wave or two of thought, I recommend him, in such a case, (3) to turn again and again to the *Word of God itself*, and read a chapter, and ponder over its verses one by one. Or (4) let him select a single verse, and get his mind fully exercised upon it. It may be that he will not find his text in the verse or chapter which he reads, but the "right word" will come to him through his mind being actively engaged upon holy subjects. According to the relation of thoughts to each other, one thought will suggest another and another, until a long procession will have passed before the mind, out of which one or other will be the predestined theme. (5) Read also good suggestive books,* and get your mind aroused by them. Reach down one of the Puritans, and thoroughly study the work, and speedily you will find yourself like a bird on the wing, mentally active, and full of motion.

* Dr. Parker once said that he could pray better—with more freedom, that is—after reading *one page of Carlyle* than after reading (if I remember rightly) whole books of other men. For the same reason, probably, or in order to obtain a necessary stimulus for the mind, Bishop Wilberforce tells us that Bossuet never set himself to compose his great sermons without first reading chapters of Isaiah and portions of Gregory of Nazianzus and of Nyssa.'—'Everybody's Guide to Public Speaking,' p. 31, by Epworth Thompson (published by Saxon and Co. ; price 6d.).

IV. 'By way of precaution, however, WE OUGHT ALWAYS TO BE IN TRAINING FOR TEXT-GETTING, AND SERMON-MAKING. The lamented Thomas Spencer wrote : "I keep a little book in which I enter every text of Scripture which comes into my mind with power and sweetness. Were I to dream of a passage of Scripture, I should enter it, and when I sit down to compose, I look over the book, and have never found myself at a loss for a subject." *Watch for subjects* as you go about the city or the country. Always keep your eyes and ears open, and you will hear and see angels.* *The world is full of sermons. Catch them on the wing.*'

V. I cannot close this chapter, however, without remarking ON THE STRANGE CHOICE WHICH SOME PREACHERS MAKE OF TEXTS. Thus, the father of the great Sheridan chose : 'Sufficient unto the day is the evil thereof' (Matt. vi. 34), when preaching at the Chapel Royal, Dublin, on the anniversary of the accession of the House of Hanover. Small wonder that he lost a bishopric in consequence ; so, at least, the story says. When the Princess Charlotte died, a noted preacher chose as his text, in commemoration of the event : 'Go, see now this *cursed* woman, and bury her, for she is a King's daughter !' (2 Kings ix. 34). But the most curious of all was that chosen by Dr. Paley, when preaching at Cambridge, on the occasion of the youthful Prime

* 'The true actor, consciously or unconsciously, always carries his art along with him. If I go out to a reception I am at work—often unknown to myself.'—Mrs. Kendal, in 'The Days of My Youth,' by O'Connor, p. 9.

Minister—Pitt's—visit to his *alma mater*. The worthy doctor had observed the sycophancy of several of the leading members of the University, and, rightly reading their motives, took : 'There is a lad here, which hath five barley loaves, and two small fishes : but what are they among so many ?'* (John vi. 9).

VI. But worse than the practice of quaint selections of Scripture passages for texts is the practice among some Nonconformists of the very broad school, of CHOOSING NON-SCRIPTURAL PASSAGES, or verses from the *poets*. Paxton Hood gravely erred in this direction.† When pastor of a very influential and well-known Congregational Church in Manchester, he preached a series of sermons on texts taken from *Shakespeare*. And what was the result? I will, for answer, relate an incident from my own experience. About the time that these sermons were being preached, I happened to be in Manchester. One Sunday night, as I was riding on an omnibus past Mr. Hood's church, a young man sitting near me sneeringly remarked to his companion : 'Precious little Gospel preached *there* !'

I should mention a *very good practice* of the late

* 'A candidate for a lectureship chose the single word "*But*" for his text. So, after he had preached, the senior trustee said to him : "Sir, you gave us a most ingenious discourse, and we are much obliged to you, *but* we don't think *you* are the preacher that will do for us."'—Ramsay's 'Pulpit Table-Talk,' p. 60.

† Of another such preacher Spurgeon said : 'He preaches about philosophy, and all sorts of other things ; while *I stick to the Bible, which never runs dry.*'—'Life,' pp. 102, 103.

Bishop of Liverpool, somewhat resembling Thomas Spencer's. He says : ' For forty years I have kept blank manuscript books, in which I put down *texts* and *heads of sermons*, for use when required. Whenever I get hold of a text and see my way through it, I put it down, and make a note of it.'

VII. I may say for myself, that, in addition to those already mentioned, I SOMETIMES HAVE FOUND OTHER SOURCES, or been helped to choose my text by a study of the *collect* for the day. Often do I get good thoughts from the collects, in which I have been much aided by Bishop Barry's admirable 'Teacher's Prayer-Book Commentary.' And not a few of my texts have been suggested by *hymns*—lines of hymns, and subjects of hymns. I have, moreover, used for many years a small *text-book* (e.g., 'Golden Grain,' and other similar ones) every night and morning, and thence obtained 'a word in season.' Alike Boyd Carpenter, Edmondson, and Porter (U.S.A.) 'insist' that a text should never be chosen as a mere *motto* of a sermon.

VIII. AS TO THE CHOOSING OF SUBJECTS,* Dr. Porter remarks that they may perhaps be included in the following general classes, viz., (1) the *doctrinal*, (2) the *ethical*, (3) the *historical*, including (4) the *biographical*, and (5) the *hortatory*.† In making his selection of subjects, the preacher must 'aim at *variety*, take care to avoid all attempts to

* On the *order* to be observed in choosing a subject and a text, Dr. Campbell contends that the text ought to be chosen for the subject, and not the subject for the text.

† 'Homiletics,' pp. 27-31.

gratify a vain love of *novelty* and amusement,* which would sink his ministrations to the rank of a dramatic exhibition; and consider that, with the profusion of interesting and edifying matter, displayed in every page of the Bible, if he is perplexed to find any topic of discourse, something is wrong in *himself*. And that, either he is very imperfectly qualified for his office, or he has mistaken his business.' Spurgeon's biographer tells us that texts were not unfrequently suggested to him by some *incident*. Even very *trivial* things gave him themes. For example, he—Spurgeon—was one day sitting in Okewood Churchyard—a favourite Surrey retreat—when he noticed that five or six different paths all met at the church door. This suggested the text, 'They came to Him from every quarter' (St. Mark i. 45), and from this passage he preached on the following Sunday. He was also addicted to asking his *friends* to *give* him texts, and to suggest to him methods of treating them. Many of his best sermons originated in this way, but he never would preach from a text that did not *bite*. To SUM UP, then (in the words of Professor Broadus), do not choose an *obscure* text; nor too readily a text *marked by grandeur of expression*. It is scarcely ever proper to choose a text that will seem *odd*, e.g., 'Ephraim is a cake not turned' (Hos. vii. 8). Do not avoid a text because it is *familiar*,† like 'God so loved the

* ' 'Tis pitiful to court a grin when you should woo a soul,'—COWPER.

† 'Great sculptors and painters took the *same things*; so did the Greek tragedians.'—ALEXANDER.

world' (John iii. 16); or, 'This is a faithful saying' (1 Tim. i. 15)—'little Bibles,' as Luther used to call them. Do not *habitually neglect*, or *exclusively favour*, any portion of Scripture. *Spurious* passages ought not to be chosen as *texts*. And the sayings of *uninspired* men may only be employed when the preacher is sure they are *true* ('Preparation of a Sermon,' p. 21).

CHAPTER VI.

BY SEEING CLEARLY*

SOCRATES used to say, that '*all* men are sufficiently eloquent in that which they *understand*.' But it would have been more correct to say, that '*no* man can be eloquent on a subject which he does *not* understand.' And it is equally certain, that no man may be eloquent who has not certain mental and physical gifts, as well as knowledge. Dr. Horace Bushnell, in one of his lectures, remarks, that 'forty hundred pulpits are wondering that there are no more of the eloquent ministers for them.' As well might they wonder that in every village there is no Phidias or Raphael, and on the wall of every church no 'Last Supper,' in fresco, by Da Vinci. Excellence, by its very definition, is exceptional, 'and in oratory is even rarer than in Sculpture, or in Painting. Without the capacity to *perceive*, or to *understand*, excellence in speaking is impossible, though all other gifts be possessed. An illustration may help us here. In a remarkable sermon on

* 'Happy is the man that findeth wisdom, and the man that getteth *understanding*.'—Prov. iii. 13.

‘Colour Blindness,’ the Rev. Dr. Salmon tells the following striking story concerning Huxley :

‘Professor Huxley one day said to my late friend Professor Houghton : “There are those who profess to believe what I consider to be false. I do not regard their opinions, however, because I doubt the sincerity of some, and the intellectual capacity of others ; but I respect *you*, and I know how sincerely you believe what you hold so strongly. And I should like very much to know how it is that you believe what I can’t believe.” “May I speak frankly?” said Houghton. “Certainly,” said he. “Then,” Houghton said, “I don’t know how it is, unless you are *colour-blind*.” Huxley was much struck, and said : “Well, it may be so. Of course, if I were *colour-blind*, I should not know it myself.” From which it may be inferred, that Professor Huxley, whilst possessing practically all other gifts, lacked the power of *discerning colours*. And from this deficiency resulted another, viz., the capacity, not only to excel in the distinguishing of colours, but, moreover, to believe in any statement, or theory, about colours. Application : The want of one faculty entails the want of another, and possibly of several others’ (*Great Thoughts* for October, 1900, p. 364).

‘Of all the secrets that underlie the art of extempore speaking,’ Harold Ford declares, ‘none is of so transcendent importance as MENTAL VISION ; i.e., *seeing things with the mind*. But how can anything so abstract and intangible as a “thought,” or an “idea,” be seen with the mind? Through the medium of *words*.’ True it is that some ideas

may reach the mind through the avenues of *sense*. Yet, even then, 'names,' quite unconsciously, affix themselves to these ideas. But where a succession of ideas is present to the mind, by the mental process of reflection, that process can only be carried on by the use of *words*. So, too, Max Müller contends: '*We cannot think without words*. As soon as we can tell what we are thinking about the forgotten, or muffled, words are there at once; and thought, as soon as it becomes conscious, becomes worded.'* *Words are the embodiment of thought*. Invest thought with that embodiment, and you give to it a substantive reality, something which the mind can *see*, and readily apprehend. But divest thought of speech, and you grasp a shadow.

'Till thought takes this *substantive* form, there can be no clear mental vision, and without *this*, there can be no *lucidity* of thought. Without lucidity there can be no clear expression of thought. Obviously, then, *words serve as a mental mirror in which we see the reflection of our thoughts*. That is to say, words are not themselves thoughts, but by focussing the intellectual forces upon a subject, *our ideas*—which Locke says "are nothing but actual *perceptions* in the mind"—are seen through the clearer medium of words.†

This preamble on 'mental vision,' or *seeing with the mind*, otherwise called perceiving, apprehending, or understanding, was very desirable, if not

* *Nineteenth Century*, March, 1889.

† 'The Art of Extempore Speaking,' pp. 88-93.

necessary, in order to enable us to appreciate what we now have to say. To come to the point at once, then, the Bishop of Ripon says: 'You choose a text. It is a striking text. It will produce an effect upon the congregation by the mere announcement. But you do not ask, "What is the *truth* which underlies this text?" You are content with the *words*. That is to say, there are those who, though they choose a text, do not only *not see* the truth it enshrines, but who seem to think this quite unnecessary, and, in fact, choose it merely as a motto or peg on which to hang their vagaries.' Further on, his lordship speaks, not as the censor, but as the preceptor, when he remarks: '*Our first duty towards our subject is to make it CLEAR* ; and for this we must ask of any passage we wish to expound, "*What is the truth which lies here? What was the writer's meaning in these words?*" Make *that truth* preach to the people. Make it *clear* to them, and you will have quite enough to do' ('Lectures on Preaching,' p. 105).

Canon Falloon's third hint on sermon-making is: 'Examine the text, with its context, to discover *the original intention* and *primary application*, which ought always to be given.' The fourth is: 'Examine all the *parallel passages*, and select such appropriate ones as you would wish to *quote* in preaching.' Many preachers apparently do not wish to quote the *Scriptures*, and some prefer to quote Browning, Ruskin, Carlyle, or the Fathers (see p. 185).

To the same purpose, though more fully,

Mr. Edmondson says : ‘ Having chosen a proper text, *let it be your first care to understand it critically*, without which you cannot explain it correctly. Propose this question to yourselves, “What is the meaning of the Holy Ghost in this passage?” And do not presume to preach from it till you have fully discovered that meaning, lest you should expose your own ignorance, and mislead your hearers. And, IN ORDER THAT YOU MAY UNDERSTAND, PERCEIVE, OR SEE* ITS MEANING, *observe the following rules* : (1) Read the *context* with care. (2) Examine the text in the *original*. (3) Study the *meaning* of every important word in the passage. (4) Consider the *design* of the whole, for on that your superstructure must be built. (5) Consult *commentators* of established reputation. I mention commentators last, because, in my opinion, you should always use your own judgment before you seek the aid of others.’ In his book on ‘*Commentaries*,’† Mr. Spurgeon observes : ‘In order to be able to expound the Scriptures, and as an aid to your pulpit studies, you will need to be familiar

* Speaking of Guthrie, Maurice says : ‘I heard him once, but was much disappointed. I thought him artificial. Only for a few moments during the whole sermon he seemed to *see*, but the *vision* passed almost at once.’—‘The Dead Pulpit,’ p. 25.

† ‘A Chat about Commentaries,’ Lecture I., p. 1.

N.B.—Every young preacher should possess this book. The second lecture is ‘On Commenting,’ and the third part, a very full catalogue of Commentaries with *remarks*. As a book of *reference* it is absolutely invaluable (published by Passmore and Allabaster).

(I know not the cause), but, in the midst of the darkness, she wandered from the path, and fell over the cliff! The next day that swollen river washed to the shore the poor, lifeless body of this foolish woman.' Moral: If the young preacher would *see his way*, let him *beware of refusing the light*, or, *be sure to take the offered lantern*. It may be in the form of a 'commentary' or 'concordance,' a 'dictionary' or 'encyclopedia'; no matter, provided it brings you on your way to the true meaning of your text, or enables you to *see clearly* the real sense of the passage you have chosen.

'But you should not attempt either to divide your text, or to collect your matter to fill up the sermon, until you have ascertained its *genuine import*, for in this case you work in the dark, and build without a solid foundation.'

I have read an excellent article upon this subject by Dr. Adam Clarke, than whom formerly few could have more weight in a matter of 'exegesis.' He says: '*Never take a text which you do not fully understand*. In other words, do not attempt to preach from it until you have either *seen through it*, or may do, by reflection and prayer.'* But mark what follows: 'Make it a *point of conscience* to give the LITERAL meaning of your text to the people.†

* 'Did you ever take such a text?' inquired a minister of a sensible local preacher. 'No, sir.' 'Why not? Do you not see your way into it?' 'Oh yes; but I do not see my way *out of it*!'—'Life of the Rev. Thos. Collins,' by the Rev. S. Coley.

† '*Allegorical* preaching,' says Clarke, 'debases the taste, and fetters the understanding both of preacher and hearers. Mr. Spurgeon does not quite agree with Clarke or Coquerel ;

This is a matter of great and solemn importance. To give God's words a different meaning to what He intended, to convey by them, or to put a construction upon them which we have not the fullest proof He has intended, is awful indeed! Any person who is even but a little acquainted with spiritual things may give a *spiritual* interpretation (according to his own opinion) to any text; but it is not every person that can give the *literal* sense. The spiritual meaning must ever be drawn from the literal; and, indeed, when the latter is well known, the former, which is its use and application, will naturally spring from it. But, without all controversy, *the literal meaning is that which God would have first understood*. By not attending to this, heresies, false doctrines, and errors of all kinds, have been propagated and multiplied in the world' (see Fénelon, p. 190).

Bishop Westcott's doctrine of *the proper rule of interpretation* may be helpful here. It is thus given by Archdeacon Boutflower :

'As were the circumstances under which the original
Word was written
To our circumstances to-day,
So will be the message originally given
To what is God's message therefrom to us to-day.'

A good example of this rule is afforded in Charles Simeon, whom Bishop Moule represents

they are too fastidious. He thinks Wesley's rule better : '*Be sparing in allegorizing or spiritualizing.*'—See Lecture VII., p. 102, First Series,

as saying : ' I love the simplicity of the Scriptures, and *I wish to receive and inculcate every truth precisely in the way, and to the extent, that it is set forth in the inspired volume.* Were this the habit of all divines,' adds Simeon, herein confirming Clarke, ' there would soon be an end of most of the controversies that have agitated and divided the Church of Christ. My endeavour is to bring out of Scripture what is *there*, and *not to thrust in what I think might be there.* I have a great jealousy on this head : *never to speak more or less than I believe to be the mind of the Spirit* in the passage I am expounding ' (' Life of Simeon, ' p. 96). But, as to *see* a meaning, you must *have* a meaning, there is one other important caution given by Dr. Clarke ; it is this : ' Never take a text which, out of its proper connection, can *mean nothing* — *e.g.* : " Adam, where art thou ? " (Gen. iii. 9) ; " I have somewhat to say unto thee " ; " I have put off my coat ; how shall I put it on ? " (Cant. v. 3) and the like. Such texts may be taken without any study, for two reasons : (1) Because they are not subjects for study, and should not be studied ; and (2) because the person who takes them, speaks on them whatever comes uppermost, as one explanation will suit them just as well as another. ' And so the Doctor concludes : ' *Never do violence to the Word of God by taking a text out of the connection in which the Spirit has placed it.* Let God speak for Himself, and His words will bear convincing testimony to their own excellence ' — when they are seen clearly.

In another article, on ' Expounding the Scrip-

tures,* Dr. Adam Clarke says : ' As we nowhere find that what is called *preaching on, or expounding, a text* was ever in use before that period, we may thank the *Babylonish Captivity* for producing, in the hand of Providence, a custom the most excellent and beneficial ever introduced among men.

WHAT THE NATURE OF PREACHING WAS AT THIS EARLY PERIOD OF ITS INSTITUTION, we learn from Neh. viii. 13, etc. : (1) *They read in the "book of the law of God."* The words of God are the proper matter of preaching, for they contain the wisdom of the Most High, and reveal to man the things that make for his peace. (2) They read *distinctly*, analyzed, dilated, expounded it at large. (3) They *gave the sense*, showed its importance and utility, thus applying verbal criticism, and general exposition to the most important purpose. (4) They caused them to *understand* the reading, so that *they had a mental perception†* and taste of the things which were in the reading—*i.e.*, in the letter and spirit of the text. *This mode of expounding is still more*

* For *exegesis proper*, or the *scientific* interpretation of Scripture, Fairbairn's 'Hermeneutical Manual' and Davidson's 'Biblical Hermeneutics' and Angus's 'Bible Handbook' are recommended. Also for the Greek Testament, Grimm's 'Greek and Latin Lexicon,' with the 'Expositor's Greek Testament,' by Dr. W. R. Nicoll. 'An Introduction to the Textual Criticism of the New Testament,' by Prof. Warfield, is a more recent work, and published by Hodder and Stoughton.

† But not so the Scotchman, who, when he had read Milton through, said 'he thought there were just faults on both sides.'

necessary to us : (1) Because the sacred writings, as they came from God, are shut up in languages no longer vernacular. (2) Because ninety-nine out of a hundred know nothing of these languages. (3) Because provincial customs and fashions are mentioned in these writings, which must be understood, or the force and meaning of many texts cannot be comprehended. (4) *Sacred things are illustrated by arts and sciences*, of which the mass of the people are as ignorant as they are of the original tongues. (5) *There is a depth in the Word of God which cannot be fathomed*, except either by Divine inspiration, which no idler has reason to expect ; or by deep study and research, for which the majority have no time. (6) *The people trust in general to the piety, learning, and abilities of their ministers*, and maintain them as persons capable of instructing them in all the deep things of God, and, believing them to be holy men, are confident that they will not take their food and raiment under pretence of doing a work for which they have not the ordinary qualifications. You may exclaim : “ Who is sufficient for these things ? ” (2 Cor. ii. 16). And I may answer : “ He who is taught by the *Spirit of God*, and neglects not to cultivate his mind ” (2 Cor. iii. 5, 6).

‘ Our people,’ says Dr. Gott, ‘ can take in a first-class thought, if it be *thoroughly understood* by their *preacher*.’ It is unreasonable, however, to expect the people to understand what the preacher does not understand himself, or, that they should be supposed to discern a truth which has not yet dawned on his mind. He is their *teacher*

—at all events, in things spiritual—and they his scholars. Light should, therefore, pass from his mind to theirs; but light can only emanate from light if we may except the sparks struck from an anvil. Curiously enough, *the ancient prophet, and the modern philosopher*, are alike designated ‘SEERS,’ or men who had their *visions* in which, however, the object beheld was usually, if not invariably, some truth, more or less luminous with God’s own light. In other words, the spiritual, like the intellectual, prophet, which is but another name for preacher, is one whose distinguishing feature is that he *perceives* what others do not; or, if others discern the *thing*, he, differently from them, discerns the *sense* of the thing. The law of gravitation, *e.g.*, had been seen in process for thousands of years, but it waited for Sir Isaac Newton to *discover* or *see* the inward meaning of it. And, like a true preacher, when he *saw*, more *clearly beheld*, or *thoroughly understood* this great scientific truth, he preached it to *his* congregation, which was larger than either Spurgeon’s or Whitefield’s.

The same thing applies to Columbus and his *seeing* (with his mental eye of clear reasoning) the then unknown continent of America. And no less to Dr. Harvey, who, after *perceiving* the thing himself, disclosed to us the wonderful anatomical truth of the circulation of the blood.

‘*Understandest thou what thou readest?*’ said Philip to the Ethiopian, as he found him reading the Word of God. The answer was a striking one, for he said: ‘How can I, except some man

should guide me ?’* (Acts viii. 30, 31). But how came Philip to *see Jesus* in this Scripture which the eunuch read ? The *name* Jesus was not in it ! But the *idea*, or all that answered to the name of Jesus, was there ; and so, as a true spiritual *seer*, or religious guide, Philip quickly *perceived* it. ‘If I cannot see my way through a text,’ said the late Bishop of Liverpool, ‘I cannot *preach* on it.’ Nor could Philip if he had not seen through the text which the eunuch gave him. And the twenty-ninth verse plainly shows who was *Philip’s* guide, viz., the ‘*Spirit*.’

The prophet of God, then, or the true preacher, which is the same through all time—the voice of God, a species of incarnation—must be a *seer* of God, and so, a *seer* of His *truth*, of His Word, of His thought. This is clearly brought out by the late Bishop Westcott, in his ‘Christus Consummator’ (p. 166). The subject of an appendix is, ‘The Vision of God, the Call of the Prophet,’ and in it the Bishop says : ‘As it was then, it is now. Isaiah’s *vision*, Isaiah’s *call*, are for us also. When the prophet Isaiah looked upon that august sight, suggested by the words, “Holy, Holy, Holy, is the Lord of hosts ; the whole earth is full of His glory” (Isa. vi. 3), he *saw*, as St. John tells us, Christ’s glory. He *saw*, in figures and afar off, that which we have been allowed to contemplate, or behold, more nearly, and with the power of closer apprehension. By the Incarnation God has entered into fellowship with

* ‘Then opened *He* their understanding, that they might understand the Scriptures.’—St. Luke xxiv. 45.

humanity. As often as that truth rises before our eyes, all heaven is indeed rent open, and all earth displayed, as God made it. For us, then, the vision and the call of Isaiah find a fuller form, a more sovereign voice, in the Gospel than the Jewish prophet could know. And I will dare to believe that there is not one among us who has not been quickened to *see* here glimpses of the prophet's vision, when he has pondered (mused), in some quiet place of thought, the need of the prophet's (preacher's) work in England or in India ; to *see*, disclosed before him, the inner sanctuary of Truth and Love ; to *see*, on the Father's throne, high, and lifted up, the Son who had lived and died, and risen again for him ; to *see*, too, the folds of His imperial vesture spread over the whole world, which is His dwelling-place ; to *see* innumerable hosts of ministering spirits, fulfilling His word in the wide realm of Nature ; to *see* the signs of His presence, half splendour and half cloud, made known through all the works of men ; to *see* messengers sent with live coals from off the altar, to purify and to kindle those who shall bear the Gospel to the nations.' The preacher, above all men, then, must be a *seer*, or, like Isaiah, must both *see God* and God's *message*, of which he is to be the bearer.*

Whilst of the utmost importance and necessity to the *preacher*, both the duty and the privilege

* And to be a true seer must pray with David : ' O God, open Thou mine eyes, that I may *behold* wondrous things out of Thy law.'—Ps. cxix. 18. For more on this subject, see Appendix.

of *seeing with the mind's eye* come within the province of every rational being as such. This is plainly implied by Dr. Young in his book on 'The Province of Reason,' wherein he says: "Read within," is the audible command of his own mind to every human being. "*Read . . . within!*" Go down to the deep places of human intuitions, which own no earthly fountain! *Search, Look, Gaze!* Try to detect and decipher the mysterious writing on the primitive tablets of the soul. *Listen* also, in that profoundest, sacrest adytum—away from all outer sounds, which derange and dull the organ of hearing; wait for the faintest whisperings of the Holy Oracle! Look and listen! Wait and gaze long—patiently, painfully! The oracle will utter itself; the hidden, holy writing will shine out, and some Divine letters—sentences—will become legible to the *eye*! Calm, eager, perceiving, is the Gaze of Reason. It is the *eye* of profound, abstracted contemplation, now turned downward to the deepest depths of the being; and, again, lifted up to the sphere of the Eternal, that it may find, learn, *perceive*, apprehend, what is written in the one, *interpreted* and confirmed by the other.'

The story of how Christmas Evans came to 'see clearly' is thus related by his biographer: 'Two young ministers one day call at his cottage, and, after Catherine (his wife) has admitted them with a very few quiet words, they see, sitting at a little round table set out for tea, an evidently abstracted man, withdrawn from every object around him. Bible in hand, and in agonizing thought, he takes

no more notice of the strangers than if they had been pieces of household furniture. He moves to and fro in his chair, performing the pumping process of which John Foster has told us, but with little result. Still, he cannot abandon the endeavour. He *closes and opens his eyes*, but upon other scenes, and his face looks dark and clouded. His first cup has been drunk long ago, and his wife nudges him and asks him to forward the cup to be replenished. All unconscious of her meaning, he hands her the little Bible which he holds in his hand. Still *the vision does not brighten*. He becomes restless, gets up from his seat, and turns over page after page of Dr. Owen's volumes; tries another Puritan Divine, and another, but in vain, for *he does not see clearly*, or see it at all yet. What can he do? The result will not come. But he cannot let go the process. One resource remains. *He bends the knee in fervent prayer to Him who opens the eyes of the understanding*. Thus, at last, Evans has succeeded, and now, emerging from the struggle—to *see*—himself again, addresses his visitors, and becomes playful and genial as a child.'

'Not better than our fathers, still
We need the man that teaches men,
The student's consecrated will,
The keen observer's faithful pen.
The mind, whose prescient eye sees clear
The doom—the thought and deed,
Grant us, O God, by Tyne and Wear,
The Spirit of Thy servant Bede. Amen.

By CANON RAWNSLEY.

CHAPTER VII.

BY CULLING, NOT STEALING

PROFESSOR BROADUS tells us that ‘a *plagiary* among the Romans was a kidnapper—one who stole free men and made slaves of them.’ A late Roman writer, by a natural analogy, applies the odious name to *one guilty of literary theft, or of stealing a man’s ideas*. The languages derived from Latin retain the word in this sense (‘Preparation of a Sermon,’ p. 97).

I. PLAGIARISM* *has, from the earliest times, been censured and satirized; and no man defends it,*

* Christmas Evans was notorious for this at the *beginning* of his ministry *only*. As to his plagiarism, however, it should be stated that at a later period he became one of the severest censors of what he thought a growing practice among his Welsh brethren. ‘You may steal the iron, brother, if you like,’ he once said, ‘but be sure you *always make your own nails*.’ From this it may be inferred that what he required, after all, was that there should be a fair proportion of the preacher’s *own* workmanship in the article which he *presented* as his own; or that the plagiarism should be sufficiently clever, like the stealth of Apollo’s harp, to neutralize the criminality of the theft.

Apropos of Welsh plagiarism, however, it is told that John Elias, having preached one of his most effective sermons, was significantly asked by a gentleman who dined

any more than other stealing would be defended. Chrysostom makes a slightly humorous complaint as to the charges of plagiarism made against preachers, sometimes even for repeating something of their own. But *what is plagiarism*; and *what is lawful borrowing*? Some practise the former, who design only the latter; and some, through morbid dread of that which is disgraceful, shrink from what is innocent and helpful. There are two questions to be considered: 1st, *the proper use of other men's thoughts*; and 2nd, *the proper acknowledgment of them*. As to the employment of other men's thoughts. (a) *Never appropriate an entire discourse*, whether with or without acknowledgment. (b) *Never appropriate the complete outline of a discourse*. The books of *Sketches*, and *Skeletons* are an unmitigated evil, and a disgrace to the ministry of the Gospel. There is no excuse for such books, and no minister should suffer them to remain in his library. But while refusing to appropriate a discourse, or the outline of one, *we may*, with perfect propriety, *employ* among the general materials of a sermon *thoughts previously read or heard*, provided we use them in a proper manner, and with suitable acknowledgment (*Ibid.*, pp. 98, 99).

II. MAY WE BORROW, however? Certainly we may, and sometimes ought to borrow. There are

with him whether he was acquainted with John Howe's works. Elias replied: 'I have been on several occasions to Howe's warehouse for some tallow, but *I always manufacture my own candles*.'—'A Memoir of Christmas Evans,' by Rev. D. M. Evans, p. 30.

two extremes. (1) One is, *abstaining from all reading*, in order to be *original*.* (2) And the other *reading* instead of *thinking*. Surely there is a middle course. We may, and should, both think and read. *But, whatever you borrow must be* alike fully comprehended, and suitably *acknowledged*, with but few exceptions. Obvious, and commonplace, ideas, though borrowed, need not be acknowledged; but ideas that are *striking* must always be. And mention the precise source, whenever the author's name would give weight to the idea; in some way enhance its interest; or induce some to read the book (*Ibid.*, pp. 101-103).

In his sketch of Frederick Denison Maurice, Haweis relates this incident: 'He said to me once: "People sometimes find fault with me because I don't constantly say *new* things. I never had but one or two things I *wanted* to say, and I have all my life been trying to say them over again in different ways"'† The story serves to anticipate our next point.

III. 'THE FIRST QUALIFICATION FOR WRITING A SERMON,' Dr. Boyd Carpenter tells us, 'IS THAT YOU SHOULD HAVE SOMETHING TO SAY.' (i.) But if this is true of *writing* a sermon, it is at least equally true of *preaching* one. As the carver must have his stone, and the moulder his clay, so the preacher must have his thoughts, his ideas, or materials, from which he may evolve, or develop,

* On the subject of 'originality,' see the Bishop of Ripon's 'Lectures on Preaching,' pp. 95-98. Likewise, 'The Preparation of a Sermon,' by Professor Broadus, pp. 91-97.

† 'The Dead Pulpit,' p. 21.

his discourse. Some high authority affirms that, 'whenever a preacher finds he has nothing to say, he may be sure that the fault lies in *himself*.' And few will be prepared to challenge this, 'for, if there is, as none will deny, anything great and glorious in Christianity, it is extraordinary that any man charged to preach it, should find himself with nothing to say.' But if he should, he ought to ask himself such questions as these : (1) Has my early fervour *abated*? (2) Has my perception of Divine things grown *dim*? (3) Have I been *neglectful* of study? (4) Have I *laid aside* the culture of spiritual life, which is indispensable to the vigour and force of my religious conceptions?

(ii.) '*Never attempt to spin something out of nothing.*' It is hardly a satisfactory criticism of a preacher which declares, 'He had nothing to say, and he said it.' We have all heard sermons that made us sad, because they were so evidently an attempt to say something which had not been settled beforehand. Such efforts can hardly be successful.' 'My earnest advice to you,' writes Alexander in his book, 'Thoughts on Preaching,' 'is that you never make the attempt to extemporize without being sure of your matter. Of all the defects of utterance I have ever known, the most serious is having nothing to utter.' Hence, I repeat, 'You must have something to say, and you must make up your mind how to say it.' In other words, you must first get your material, and then put it into form (see Appendix).

IV. 'TO ACCUMULATE MATERIAL, THERE IS ONE

SIMPLE METHOD,' says the Bishop of Ripon. 'I would bid you REMEMBER THE THREE R's, which lie at the root of all knowledge—REFLECTION, READING, AND (the precedent warrants the inaccuracy) WRITING. (i.) The value of REFLECTION lies in the fact that it, and it alone, supplies you with *original material* for your sermons. 'Original material' in sermons, however, is far from common—indeed, very rare; nor need we go very far to find the reason. For original material demands the highest exercise of which the mind is capable. And, obviously, such exercise involves an effort of *will*, and *discipline of all the mental faculties*. such as none but the most industrious and determined students will ever attempt, except on very special occasions.' Most men, even clergymen, are supine, and in respect of nothing more than of thought. But here we will give the views of a very eminent American writer, who says: 'There are many and strong temptations to a neglect of thought. One of the greatest *obstacles to original thought* is "natural indolence."*' The mind, especially in him who is unaccustomed to the exercise,

* Of natural indolence the poet Thomson appears to have been an example; yet, by way of exception to the rule, it neither hindered his original thought nor his ultimate success as a poet, as the following will show. 'The poet Thomson was a *very lazy man*, whose indolence much offended his uncle, an active, clever mechanic. When the first part of the great poem of the "Seasons" was published, Thomson sent a handsomely bound copy of it to his relative, hoping thereby to win his good opinion. The latter never looked inside the book, or asked what the poem was about, but turned it round, admiring the fine binding! Then he said: "And is this really our Jamie's doing? I never thought the creature

cannot, without exertion, abstract itself from surrounding objects and from themes importunately calling for attention, and fix itself intensely upon any topic, at will ; holding it with a giant grasp, discerning its essential nature, its relations, its bearings ; separating it according to its several divisions, and contemplating them one by one ; seizing this, rejecting that, accepting one view, modifying another, defining a third ; and proceeding thus until the intricate is made clear, the dark illuminated, the indistinct expressed in lucid terms, and the complete mastery is acquired. Such an effort requires *exertion* — repeated, persevering exertion. It both increases and demands *discipline*. And if the mind of anyone is wholly undisciplined, he will be liable to find the effort required so severe as to lead to discouragement at the outset. Men generally find it more pleasant, as it is certainly more easy, to read, or to hear, than to *think*. They would rather that others should find excitement for them than elaborate it for themselves. There is a spring and stimulus in rich or clear thoughts ; but too many, alas ! including not a few preachers, are contented to have others produce them, while they themselves sit in listless indolence, and wait till the banquet is ready to be served up. They dread the effort

would have had the handicraft to do the like.” Sir William Hamilton, so I have been informed, was another such example, for, although Carlyle said of him he was the only earnest man he found in Edinburgh, he (Sir William) was too indolent to write his own lectures. But, happily for the world, he found an amanuensis in his *wife* !

which would promote their highest good and lead to the most satisfying enjoyments to themselves, as to other people.' And hence it was no more a great than a needful saying of Flaubert to Maupassant :* '*Cultivate your originality.*'†

(ii.) Then, with respect to the next *R*, that of READING, Dr. Boyd Carpenter says : '*Besides general reading, you will need some special study for your sermons.* You will need to study, that is, whatever will serve to "elucidate" and "illustrate" the subject. Take care to read more than you require.' Dr. Fitch insists on this. 'No person can *adequately* teach any subject unless he knows more than the points he is prepared to put forward,' being a well-known dictum in his work on 'Education.' 'The wise preacher, then, will make it a point to know not only his subject, but the bearing of it on kindred questions and interests. Or he will know, not merely the ideas he wishes to put before his people, but also the facts which justify his doing so, and their general significance in relation to other realms of thought. Such a man has climbed above his subject, and can descend upon it with a

* 'How they Train Actors in Paris,' p. 969 ; *Nineteenth Century*, June, 1904.

† Not absolute, but *relative*. The former, according to Professor Shedd, is impossible. Broadus thinks it possible but difficult, and quotes Chaucer :

'For out of the old fieldes, as men saithe,
Cometh al this new corne fro yere to yere,
And out of old bookes, in good faithe,
Cometh al this new science that men lere.'

—'Preparation of a Sermon,' p. 92.

feeling of confidence and power. Survey your subject, then, from the height of wide, careful study. Read *more than is required* for the immediate occasion. This gives a sense of security which only conscientious work can provide. It will save you from the sense of shame which an ill-prepared or hastily-worked sermon may bring. There may be among your hearers, and probably will be, those who have studied much. The knowledge of their presence, when you are conscious of haste and slovenliness, will fill you with misgiving. Your faith in your message will suffer as you speak, for you will be sensible how easily some clever auditor can, with his powers of criticism and knowledge, show how threadbare are your little rags of thought. This is *one secret of confidence, as of power*—"study." Wherefore, leave no stone unturned beneath which some fact or knowledge may lurk. Reflect and read, that you may be fully persuaded yourself, and so may persuade others, both of the truth and of the meaning of what you say. Then, read for yourself; *think for yourself*. Take care that what you study becomes your own. Do not transfer knowledge from paper to paper, but *assimilate* what you read. Be learning every day. *Note* all you can. *Accumulate* thought.* Miss no oppor-

* 'It is of incalculable advantage to the young preacher early to adopt the habit of *classification* in his reading. Let him keep a *blank book*, consisting of materials for sermons, in which he will insert, with proper heads and arrangement, the most important subjects on which he will have occasion to preach. I do not mean a *plan book*—that is another affair, to be kept by itself. Under each of these subjects let him

tunity of learning something, whether by study or by experience' ('Lectures on Preaching,' p. 113).

V. OTHER MEN AND OTHER METHODS. In reply to a question put to the great preacher at one of his famous lectures on 'preaching,' Henry Ward Beecher, after speaking of *one* habit, went on to say: 'But, then, you must recollect that this was accompanied by *another* habit—that of regular study, and continual OBSERVATION. I do not believe that I ever met a man on the *street* that I did not get from him some element for a sermon. I never see anything in *nature** which does not work toward that for which I give the strength of my life. The material for my sermons is all the time following me, and swarming up around me. I am tracing out *analogies* which I

enter some brief notice, not a transcript of the passages, but *a brief notice* of what is most striking in any writer that he reads, with references to *author*, *page*, and *edition*, too, when the book is not his own. This will never become voluminous, like the cumbrous *commonplace books* used for transcribing entire pages, to which practice there are insuperable objections. A quarto blank book of two hundred pages will perhaps serve a man for life, and in a few years will become such an *index* of his own reading as will enable him to avail himself in one hour of what he has been reading for years! And often, on a given subject, will in a few moments put him in possession of materials for which he might otherwise search a long time, and, perhaps, search in vain. The *alphabetical* order for such a blank book is probably the best, allowing the greatest space to the most important letters.'—'Lectures on Preaching,' by Dr. E. Porter, Andover (U.S.), p. 73.

* See 'Nature Study, as Applicable to the Purposes of Poetry and Eloquence,' by Dr. Henry Dircks (published by Nimmo, Edinburgh).

afterwards take pains to verify, to see whether my views of certain truths were correct. I follow them out in my study, and see how such things are taught by others. These things I do not always formulate at the time for use, but it is a process of accumulation.'

Having said, 'Proceed to collect useful materials,' Mr. Edmondson gives the following directions: '*First study the meaning of important "words."* There are many weighty words in the sacred writings which are not understood by your unlearned hearers. These should be made plain to every capacity, for, without a knowledge of words, there can be no knowledge of things. But your explanation of words should be short, clear, and impressive. *Next, prepare perspicuous "definitions" of things,* nor forget that much depends on the accuracy, no less than on the perspicuity of definitions. Many painful disputes have arisen from a want of clear definitions; and, in fact, obscure definitions lead almost invariably to misrepresentation no less than to misunderstanding. *In the third place, obtain strong "proofs" of every proposition* you may have to make; and, as the Bible is the only infallible rule of faith and practice, your arguments should be drawn mainly from this source. Different themes will require different proofs. To assert anything without proof will lower you in the eyes of sensible men. There is no part of your work which demands greater care than this, for your success depends upon it in a high degree. *Fourthly, to provide materials for the apt "illustration" of every part of your subject is*

necessary in the study of your sermons. These may be drawn from various sources—the works of creation, history, biography, and the sciences, may be pressed into this service ; but the *sacred writings* should be the principal source of all you bring to illustrate your sermons. *There* you have an inexhaustible fund of *the best materials*, for such is the rich variety in these books, that, whatsoever your subject may be, you will be furnished with ample materials for its illustration. Now and then you may illustrate by bold and lofty *figures*, and by fine *classical allusions* ; but these should be well chosen, well placed, and not too often repeated.* We are thus told *how to quote rightly*: —‘Certain preachers,’ observes Dr. Watson, ‘enrich their sermons with *quotations*,† and a stately line has often fitly crowned an argument. But this habit calls for delicacy and reticence. When a sentence of some loved writer occurs to one, as he is thinking out his discourse, and he uses it as the expression of his own mind, then it becomes a part of the pattern, and is more than justified. When he stops at intervals, and goes in *search* of such passages, the quotation is then foreign to his thinking ; it is a tag of embroidery stitched on the garment’ (‘Cure of Souls,’ p. 40).

Of the ways in which distinguished men cull, or

* On Scripture language, quotations, etc., see ‘*Styles of Preaching*,’ in ‘*Pulpit Table-Talk*,’ pp. 18-21, by Dean Ramsay.

† Dr. Parker seldom quoted ; *e.g.*, his “*People’s Bible*” (twenty-five volumes) contains no more than a dozen quotations if we except Scripture.—His ‘*Biography*.’

gather, their materials for speaking, a notable example is that of Dr. Guinness Rogers, who has thus disclosed his plan. 'I usually decide the text of one of my Sunday sermons before I retire to rest on the previous Sabbath, and let the subject mature in my mind for some days, taking note, during the week, of everything that may be brought to bear upon it.' Whence it would appear that this sturdy Independent collects the materials for his sermons, as well from observation as from reflection ; or no less from *life* than from books, like Beecher, Guthrie, and others. According to Mr. Spurgeon, '*the materials we do cull should be : (1) abundant and weighty ; (2) congruous to the text ; (3) saturated with Christ ; and (4) characterized by freshness and energy, instructiveness and progression.*'

Very apropos here are the hints given by the author of 'Everybody's Guide to Public Speaking,' where he says: 'Make yourselves thoroughly acquainted with your subject by *reading and inquiry*. Get some of the best books relating to it. Do not skim them over, but *make notes* of what you read. See that the material collected in this way is thoroughly *digested*, so that it may be transmuted and translated into your own current thought' (pp. 11, 12).

Dr. Doddridge tells us that he often resorted to and reviewed his '*commonplace book*' for suitable materials to put into his sermons. And he had a *golden chain of 'whats'* that seldom failed to furnish him with whatever materials he required, one of which was: 'What use can be made of my

acquaintance with the *world* in this sermon? Have I made any observations on it? Or seen anything lately that may supply me with a useful thought?' And he also makes these two excellent suggestions: First, 'Search the *context* for proper thoughts; and, secondly, if there be any *difficulties* in the neighbourhood of it, endeavour to illustrate them by a few expressive and suitable words which, to the more judicious of your hearers, must appear to be an abstract of a much larger criticism in your own mind.'

Incidentally, the Bishop of Truro mentions one of the safest and soundest, most helpful, and fruitful sources of materials for sermons, when speaking on the preacher's want of a *style* in reading. He throws out a *caution* thus: 'As the preacher uses those very valuable *prefaces of Cruden* to the chief words of *his Concordance*,* let him remember that Cruden, like Archbishop Leighton, was a Calvinist.† Of far greater importance than that he was a Calvinist is it to remember that Cruden, in his truly great book, has provided us, not only with 'prefaces,' but, in these prefaces, with *sermonettes*, or outlines; for they are no less. Whilst his definitions, properly speaking, as well as being terse and clear, are sound and rich withal, in their suggestiveness, and not infrequently in their originality. His Concordance, in short, is at once a classified Scripture Index, a Dictionary, a Commentary, and a Homiletic Treasury, so that,

* Young's is perhaps now more largely used.

† See Spurgeon on *Cruden* in his book on 'Commenting,' p. 25.

together with the Bible, one may be regarded as fairly well provided with materials for preaching, even if possessed of nothing else. Only they must both be used, and used well.

Dr. Watson says: 'As the years go by a preacher's success will largely depend on his accumulated resources of sermon material; not the gold which has been minted, and now is in circulation, nor even what is going through the mill, but the ore in sight within the mine' ('Cure of Souls,' p. 11). In culling material for our addresses, however, we must beware of going to the shelves in our study, simply that we may find *straw* to hold together our poor unbaked clay; or of what Bishop Gott calls '*the read and run style*' of culling, which spoils the preacher's mind, as well as the people's, becoming, as it does, a substitute for thought. 'This reader,' says Dr. Gott, 'falls quickly into a preacher who chooses his text, opens his Index Rerum, his Concordances, rows of sermons, or whatever spiritual Encyclopedia he haunts. He dives into his "Dictionary of the Bible" for *facts*, and into some popular author for *fancies*, till his own intelligence is starved, losing its energy by want of use, and its growth by unwholesome food; and, before he is a vicar, he has ceased to think, and his people follow him.' Such '*reading up*' for sermons, his lordship thinks, is as valueless as any reading can be. 'If you mean to teach your people things they will come again to hear, your mind must not be like a *carrier's cart* bringing other people's thoughts to market. . . . Let your mind be a *field* in which wiser men's

thoughts are sown, to bring forth some sixty, and some a hundredfold in due season. The two readings are not different ways of doing the same thing, for they are different things. The reader for immediate use displays his second-hand wares, more or less the worse for their passage through him. But he who reads for God's sake *digests* and *assimilates* his food, and it comes out in the nerve of his nerve, and the mind of his mind.'

'*The only reading for ready use that quickens, or deepens one's mind, is the study of a few first-rate books. . . . Shakespeare! Bacon! Milton! Gibbon! Burns! Scott! Carlyle! Emerson! Having mastered them, we have mastered in a concentrated form the whole of English literature.*'*

I may add, that Canon Falloon's seventh hint on sermon-making is valuable if only for the needed *warning*:—'*But don't leave off preparation till Saturday*; and let not out-door work monopolize time for study.' Of Dr. Donne, Bishop Mant relates 'that as he usually preached once a week, if not oftener, so, after his sermon—like Guinness—he never gave his eyes rest till he had chosen out a new text, and, *that night*, cast his sermon into a form, and his text into divisions. The next day he betook himself to consult the Fathers, and so commit his meditations to his memory. . . . Similarly,' continues Mant, 'it is related of a Dr. Hammond, that his method was, *after every sermon, to resolve upon the ensuing subject*; for

* 'The Highways of Literature,' p. 17, by Dr. David Pryde.

which he collected materials in the course of his study through the week. The consequence was, that, as his biographer affirms, his preaching was not an unpremeditated, undigested effusion of shallow and crude conceptions, but a rational and just discourse that was to teach the priest as well as his hearers.' And 'tis my conviction, that, as with this method (of early preparation) no preacher will ever fail, so, *without it*, no preacher can ever succeed.' Bishop Wilberforce did but express a similar conviction in another way, when he wrote, for the guidance of the young preacher: 'To secure time, and thought for preparation, *begin*, whenever it is possible, the *next Sunday's sermon at least on the preceding Monday*.' Dr. Doddridge, gives practically the same advice, but fuller: '(1) Give your sermons a very critical and attentive review. (2) Lop off excrescences; divide sentences that are too long; and, if you can find time, transcribe the whole again. (3) For this purpose, begin soon enough. (4) *Let your general schemes be drawn up a week beforehand*. (5) Read, and enrich your scheme with additional thoughts and conversation on Monday and Tuesday; on Wednesday or Thursday compose your sermon; and on Saturday review and transcribe. (6) Practise this method seven years, and it will become natural and easy.'

VI. This really touches the question of HABITS, the importance of which, to the young preacher, is literally incalculable, as on it not *merely his success*, but his *salvation* depends. (i.) *To acquire good habits, it would be wise to study Butler's*

*splendid chapter on the formation of habit.** Lord Brougham says: 'I trust everything under God to *habit*, upon which, in all ages, the law-giver, as well as the schoolmaster, has mainly placed his reliance. . . . Habit, which makes everything easy, and casts all difficulties upon a deviation from a wonted course. Habit in a child is at first like a spider's web ; if neglected, it becomes a thread of twine ; next, a cord of rope ; finally, a cable, and then who can break it ?' Jeremy Bentham remarks : 'Like flakes of snow that fall unperceived upon the earth, the seeming unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. . . . (ii.) *To break a bad habit, understand clearly the reasons, and all the reasons, why the habit is injurious.* And do not give up the struggle, when you have broken your resolution even the thousandth time.' Shakespeare wrote : 'That monster custom, who all sense doth eat, of Habit's devil, is angel yet in this : that to the use of actions fair and good, he likewise gives a frock or livery, that aptly is put on. Refrain to-night, and that shall lend a kind of easiness to the next abstinence ; the next more easy. For use almost can change the stamp of nature ; and either curb the devil, or throw him out, with wondrous potency.'

(iii.) To which may be added the admirable suggestions of the author of 'Secrets of Success' : '(1) Have a *plan* laid beforehand for every day.

* And more agreeably, perhaps, J. B. Gough's 'Oration,' pp. 1-17, on the same. (National Temperance Publishing Department, 337, Strand, W.C.).

(2) Acquire the habit of untiring *industry*. (3) Cultivate also the habit of *perseverance*; and especially that of *punctuality*. (4) Keep your watch ten minutes fast, nor forget that Nelson attributed his wonderful success to "being a quarter of an hour, always, before his time." (5) Be an *early riser*. Dr. Hook rose at four o'clock. So did Vincent de Paul and John Wesley. Bishop Wordsworth, of Lincoln, was in his study at six o'clock. (6) Be in the habit of learning something of *everyone*. Nor forget the words of Lord Bacon: "Habit is the *magistrate* of our lives; and therefore we should see that we have *good habits*."

His private secretary gives the following account of the *habits of Dr. Joseph Parker*: 'His material was always ready a long way ahead of publication. No printer or publisher ever had to wait for his copy. And herein is one of the *secrets of his success* and mastery of life. He always kept well in advance of his work, and in all departments preserved a broad margin. He had no arrears. He started every day with a clean slate and a clear desk. I have never seen him in a hurry. I have never known him to be late.' Beecher's practice was much the same. He says: '*It is especially bad for a preacher to prepare his sermons on Saturday night, for of this is sure to come what is called Black Monday!* For the Sabbath day, while it is important that you should train for thought and matter, it is only second in importance that you should *train also for condition*. Now, no man who studies during the last part of the week, so that he comes

to Sunday with only the refuse of what he has in him, making it his weakest day, can come up to the requirements of his duty. He is kept in a continual state of excitement, passing from one strain to another without interval. No man is wise who acts thus. Saturday should be a *play day*. I make it a day, not of laziness, but of genial, social, pleasurable exhilaration. And so, when Sunday comes, I feel like a race-horse! Sometimes I cannot wait for the time to come for me to go into the pulpit! *I long to speak!* But this does not come of studying yourselves up, and coming into church on Sunday *dry* and *desiccated*. A legend says, that a heretic once went to hear St. Ambrose preach with a view only to confute and mock him; beholding an *angel* by the preacher's side, however, prompting the words he uttered, he was convinced of his error and converted! But St. Ambrose was *not* dry. And the angel by his side was *good habits*.'

The following is an account of two well-known men whose *general* habits were good, but who differed widely in their respective habits of *preaching*. The *first* is that of a *simple clergyman*, viz., the chaplain of Sir Roger de Coverley, speaking of whom Sir Roger says: 'At his first settling with me, I made him a present of all the good sermons which have been printed in English, and only begged of him that every Sunday he would pronounce one of them in the pulpit. Accordingly, he has digested them into such a series, that they follow one another naturally, and make a continued system of practical divinity.'—*Spectator*, No. 106, p. 100.

The *second* is that of a *distinguished layman*: 'I remember his vigorous exhortations now; they were different from anything I was accustomed to hear.' 'How were they different?' 'They were *original* and *fresh*, beyond anything I had ever heard at such meetings; *nothing commonplace or stale about them*, making one feel that they were not the thoughts of some commentator* he was giving us at second-hand, but of his own genius and great talents, uttered with real earnestness and sincerity.'—Description of President Garfield's preaching in 'From Log Cabin to White House,' p. 256.

P.S. (1) '*Men of strong minds and who think for themselves* should not be discouraged on finding occasionally that some of their best ideas have been anticipated by former writers; they will neither anathematize others with a *pereant qui ante nos nostra dixerint*, nor despair themselves. They will rather go on in Science, like John Hunter in Physics, discovering things before discovered, until, like him, they are rewarded with a *terra hitherto incognita* in the Sciences—an empire indisputably their own, both by right of conquest and of discovery.'—COLTON.

P.S. (2) '*Originality is the one thing unoriginal minds cannot feel the use of.* They cannot see what it is to do for them—how should they? If they could see what it could do for them, it would not be originality. The first service which originality has to render them is that of opening their eyes, which, being fully done, they would have a chance of being themselves original. Meanwhile, recollecting that nothing was ever yet done which someone was not the first to do, and that all good things which exist are the fruits of originality, let them be modest enough to believe that there is something still left for it to accomplish, and assure themselves that they are more in need of originality the less they are conscious of the want.'—J. S. MILL.

* Thus proving the saying, that 'They who have light in themselves will not revolve as *satellites*.'—ANON.

CHAPTER VIII.

BY SKETCHING, BEFORE AND AFTER

‘**A**ND now,’ says Dr. Watson, ‘the student *sets* his bare, cold, lifeless idea (acquired from his *text*) in the light of all he has *read, seen, felt, and suffered*. It is *now* that he garners the benefit of his intellectual, spiritual, and human culture, and has an unspeakable advantage over the ablest Philistine. Those mornings given to Plato, that visit to Florence where he got an insight into Italian art, that hard-won trip to Egypt—the birthplace of civilization—his sustained acquaintance with Virgil, his by-study of physical science, his taste in music—the subtlest and most religious of all the arts—all now rally to his aid. Greek philosophy clarifies the thinking, Andrea Del Sarto illustrates it; a poet suggests a musical line; Faraday points out a parallel between the worlds of nature and spirit.’*

By sketching is meant using the *pen*, and making a *plan* of the address.

I. I USE MY PEN.—From this it must not be inferred that I am a ‘manuscript preacher.’ I

* ‘Cure of Souls,’ p. 16.

am that, or an 'extemporaneous preacher,' according to the propriety or expediency of each case. To adopt the phrase of Dr. Boyd Carpenter : 'I am now speaking of *writing as a part of preparation*, whether I speak or read my address. In either case I use my *pen*. It is a foolish and dull mistake to suppose that the extemporaneous preacher foregoes the use of his *pen*. The idea is next to a *myth*. I think that though you were to give me examples of such a practice, you would only give me examples of *inefficient* preaching. No man can afford to do without his *pen*. No doubt a man, after thirty or forty years' experience of preaching, may use his pen comparatively little in his preparation, but his power to forego the use of the pen, is due to the accumulated force of those thirty or forty years of hard penwork. It may, therefore, be taken as a standing rule, that *no man can afford to do without his pen in the modelling of his sermons*. "The best master of the orator," said Cicero, "is his *pen*." If you are going to deliver your sermon extemporaneously, still write, write much. *Be diligent in the use of your pen.*' 'The necessity of writing,' says Harold Ford, 'lies in the fact that, by it, we give greater *definiteness* to our thought.' Apropos of this, I may quote the words of the Rev. Daniel Moore : 'We believe that they are *very few* who know what all the bearings of an argument will be, or how a mentally conceived illustration will work out, *till they have put down their thoughts upon paper*. There is a *haziness* which the clearer medium of

written thought would help to disperse.' And such great exceptions as Robert Hall, who *thought out his discourses word for word, from introduction to peroration*,* serve only to confirm what Mr. Moore affirms. Whilst over against the great pulpit orator of Lord Chesterfield's day, may be placed a great pulpit orator of our own time, Archbishop Magee, who says: 'I never preach any sermon of which I have not written out a large part.' Mr. C. H. Spurgeon, though himself an extemporaneous preacher, very heartily supports Moore, Magee, and Boyd Carpenter in the matter of writing. He says: 'Very strongly do I warn all of you against *reading* your sermons; but I recommend, as a most healthful exercise, and as a great aid towards attaining extemporizing power, the frequent *writing* of them. Those of us who write a great deal in other forms may not so much require the exercise; but if you do not use the pen in other ways you will be wise to write at least *some* of your sermons, and *revise* them with great care. In any case, write them out that you may be preserved from a *slipshod style*.' Dr. Clifford used to write his *four times*! Dr. Guinness Rogers says: 'My present plan is to *write out completely* one of the two sermons which I preach on the Sunday. For the other sermon I merely provide myself with *notes*; or

* See 'Modes of Preparing Sermons' in Ramsay's 'Pulpit Table-Talk,' pp. 30-37. 'Wilberforce called Hall's "the *viviparous* mode," i.e., by a direct or living birth, as opposed to the *oviparous* process of which the written MS., in other sermon producers, represented the egg.'—*Ibid.*, p. 34.

I may give some hours to *thinking* it out, and dispense with notes altogether. The variety of style, consequent on writing the one sermon and not the other, is an advantage.' A great, if not the highest, authority, however, on this point is M. Bautain. He declares : ' You will never be capable of speaking properly in public unless you acquire such mastery of your own thought, as to be able to *decompose* it into its parts, to analyze it into its elements, and then, at need, to *recompose*, re-gather, and concentrate it again by a synthetical process. Now this *analysis of the idea*, which displays it, as it were, before the eyes of the mind, is well executed only by *writing*. The pen is the scalpel which dissects the thoughts, and never, except when you write down what you behold internally, can you succeed in clearly discerning all that is contained in a conception, or in obtaining its well-marked scope. You then understand yourself, and make others understand you.' *

A distinguished author tells us that there are two ways in which the written sermon may be prepared. (1) The first is, *by writing down the outlines of the subject, and then re-writing it*, when you have made up your mind as to which is the best form. Commenting on this the Bishop of Ripon says : ' This is what may be described as finding your way with your pen to the order of treatment.' (2) The other way is *by determining that the first time you write, the form shall be as complete as possible*. A mistaken way (the

* ' Extempore Speaking,' p. 59. See also *ibid.*, p. 170.

Bishop thinks), and destined to end in failure. The Bishop adds: 'Whatever you may be able to do after years of practice, I know not, but I think you will find it well to work off the froth with your pen. It is by *thinking with your pen* that you will find your way to the heart of your subject. . . . You may need to write off your first and crude enthusiasms. Anyway, write till your mind is perfectly clear, and till you certainly know your own thoughts. You will, at least, thus gain accuracy of thought, according to the dictum of Lord Bacon that, if "reading makes a full man, and talking a ready man, *writing makes an exact man.*" Obviously, then, we shall lose nothing by the pen-work which promotes exactitude, and so makes us truly *masters of our thoughts*. We shall get rid of those vague ideas which *seem* great, and obtain, in their place, those more clear and simple ideas which *are* great because useful. Further, writing is certain to give you the faculty of *expression*, for it compels you to put things in various ways. Therefore, *cultivate the habit of writing down your thoughts.*'

To the same purpose is the testimony of Dr. Ford, when he affirms that, 'with its aid, we can better study the sequence of thought upon thought, the harmony of parts, and lucidity of expression. By writing, moreover, an opportunity is afforded us of garnishing our sentences, rounding our periods, and pruning our redundances.' 'All the greatest speakers write,' says Archbishop Magee, 'and write constantly. Only thus can you acquire *terseness* and *force*. Wherefore, never give

up the habit, the constant habit, of *writing*. . . . *No amount of talent or natural oratorical power should supersede the use of the pen.* Without it, a speaker, however gifted, is liable to degenerate into a lax and slovenly style' ('Art of Extempore Speaking,' p. 66).

'*Among the ancients, the use of the pen was a common practice.* Quintilian remarks that "without this public speaking becomes mere empty garrulousness." Yet, again, the man whose pen is in constant use on various themes, will be *the man most fully equipped to discourse.* He will speak with greater freedom and range of thought than he whose habit is only to write what he is about to deliver. The former has ampler resources to draw from, and so a less limited range within which his mind and tongue move, because his preparation has been less particular than general.' 'We must write, therefore,' Professor Plumptre represents Cicero as saying—'we must write as carefully and as much as we can, for, without this precaution, the very faculty of speaking extempore will but furnish us with empty loquacity, and words born on the lips.' And then he adds: 'In writing are the *roots*, in writing are the *foundations* of eloquence.' In writing *resources are stored up*, as it were, in a second repository, whence they may be drawn forth for sudden emergencies, or as circumstances require. From all which we can scarcely affect surprise to find Canon Falloon saying, in his sixth hint on sermon-making: 'Having all this (*i.e.*, what you have culled) clearly before your mind, *write*, or make,

your notes, starting, perhaps, with some exordium, brief and pointed, to arrest attention.* To this may be appended the following by Professor Shedd: 'In distinguishing the *parts* of a sermon the same maxim applies as in distinguishing the different *species* of sermons. The distinctions should be *simple*, *genuine*, and as *few* as possible. We shall adopt the enumeration of Aristotle in his "Rhetoric," and regard the sacred oration as made up of the following parts: (1) The *introduction*, (2) the *proposition*, (3) the *proof*, and (4) the *conclusion*.'† Bishop Wilberforce endorses this in part, recommending the young preacher to let his sermon be resolvable into a *single proposition*;‡ and another writer affirms that all sermons have a proposition *implied*, if not expressed ('Guide to Public Speaking,' p. 29).

2. I MAKE A PLAN.—'The *lawyer*,' remarks Mr. Edmondson, 'must have a correct brief—the technical word for the barrister's plan—before he can plead the cause of his client; and the *statesman* must have a well-digested plan before he proposes any new measure to the legislative body. And does an *architect* attempt to build without a plan? or does a prudent *tradesman* launch out into fresh business, or any business at all, without a plan? They may, and do, improve their plan as they proceed in their work; and the preacher

* On 'How to Secure Attention,' see Spurgeon's Ninth Lecture, First Series, p. 136.

† 'Homiletics,'—'The Plan of a Sermon,' p. 156.

‡ 'The *proposition* is the enunciation of the particular truth which is to be established and applied in the sermon.'—*Ibid.*, p. 159.

who does not read his sermons may improve his plan or subject, when in the pulpit, by many new and striking thoughts; but *his plan should be well laid before he enters on his work.*'

Archbishop Whately appears to be of a similar opinion, as must be inferred from these observations by him: 'As a *practical rule for all cases*, whether it be an exercise that is written for practice' sake, or a composition on some real occasion, *it is necessary that an outline should be first drawn out*—a skeleton as it is sometimes called—of the substance of what is to be said. The more *briefly* this is done, so that it does but exhibit the several heads of the composition, the better. It should be written, therefore, *not in sentences, but like a table of contents.*'* Or it should serve merely as a 'track' to mark out a path for him, not as a 'groove' to confine him. In a line with this are the admirable remarks of Dr. Ford, whereby he at once links the thought of *culling* with that of *sketching*, and merges, as we design to do, the idea of *outlining* in that of *dividing*. 'We suppose that we have now before us brief notes of our accumulated knowledge. Our thoughts, upon the subject chosen, have been promiscuously thrown together on paper. In these lie the materials of our discourse. From out this chaos we have to evolve order. But *how* is this to be done?' Dr. Ford tells us. 'Draw up your skeleton plan; *reduce the thoughts you have culled to an orderly arrange-*

* A good illustration of this in a *speech* may be found in 'Everybody's Guide to Public Speaking,' p. 25, given by Dr. Dale.

ment in this way—write out the plan or outline of your discourse carefully on paper before it be written *in extenso*. This plan is, of course, subject to modification, which may be rendered necessary by the birth of new ideas, that may arise in the mind during the process of expansion. *In your plan mark the divisions principal, and subordinate.** Every subject is susceptible of such divisions and subdivisions. For, on examination of our subject, it will be found that some ideas will stand out in greater prominence than others. These form the leading ideas, round which those less prominent have to be grouped. Care must, however, be taken that in each division, only those ideas which strictly belong to it be placed there. Reject all foreign or extraneous matter.†

In so far, though, as *sketching*, or *planning*, connotes *division*, it will be well to supplement the above with the directions of the author of the ‘Christian Ministry’: ‘*Divide your texts correctly, and arrange your matter methodically.* The number of *heads* in your sermon must be determined by the number of *parts* in your text; for the one should answer to the other, without variation.’ ‘Division in general,’ says Claude, certainly, if not the highest, one of the highest authorities on the subject—‘division in general ought to be restrained to a small number of parts; they should never exceed *four* or *five* at the most.

* Fénélon does not favour divisions—holds they are unnecessary, inconvenient, and were not used by the ancients, yet allows they help the memory’ (pp. 118-123).

† ‘The Art of Extempore Speaking,’ pp. 80, 81.

The most admired sermons have only *two* or *three* parts. Accordingly, the following rules on this subject may be followed with safety: (1) Let your text, critically understood, form the basis of your sermon. (2) Let your general divisions include the entire sense of your text. (3) In all your divisions, keep a steady eye to the unity of design in the passage before you. (4) Never add a general head which is not found in your text. On this plan, *the number of your heads will vary with your subject*, and on one occasion you will have *two*, on another *three*, and on another *four*. But when the number *exceeds four*, you should treat your subject by way of *general and continued observation*, which will admit of many more; yet, in that case, you should *pass from one part to another by easy transitions*, that you may preserve the unity and beauty of the whole subject. But whether your text be a long one or a short one, *always divide and subdivide with exactness*. Your *subdivisions* should be (1) *few*, (2) always to the point, (3) naturally arising out of the subject, and (4) calculated to illustrate its meaning. You will find a great number of subdivisions extremely *perplexing*. They confuse your own mind, embarrass your hearers' minds, and prolong your sermons beyond all reasonable bounds' (see Fénelon, p. 20).

'An important question may be raised here, however: Should we *name* our division to a congregation? And if so, why? Is it not better to conceal our plan? We reply: (1) Your hearers should know that you have a plan, or they may

be tempted to think you preach at random. (2) They should be prepared by the announcement of your plan to follow you closely in the execution of it. And (3) this will enable them to remember it afterwards. But if you *omit* the *statement* of your plan, whatever impression you make by a few brilliant expressions, they will forget the drift and design of your sermon; and that being lost, the great end of preaching is completely defeated.' Speaking as to *order and division*, Bishop Moule remarks: 'Nothing is much more repellent, at least, to modern hearers, than an *excess* of arrangement; headings and subdivisions overdone. But *nothing is more helpful to attention than a simple, natural, luminous division*, present in the preacher's mind, *announced* to the audience, and faithfully carried out.'*

But the chapter on 'Sketching,' and particularly the latter half of it on 'Planning,' which involves, as cognate or subordinate ideas, arrangement and division, would not be complete without the views, always striking and suggestive, of the Bishop of Ripon. Having spoken of the elements which should find a place in the sermon, he says: 'I now come to the subject of *arrangement*.† You remember that Demosthenes said, "*Action* was the first, second, and third requisite for an orator." *Of the sermon*, however, I would

* 'To My Younger Brethren,' p. 246.

† Simeon held that three things were necessary in every sermon: '(1) Unity in the design; (2) perspicuity in the arrangement; and (3) simplicity in the diction.'—Preface to his 'Skeletons,' p. 3; see also p. 217 here.

say, that *the first requisite is order*, the second *order*, and the third *order*; as, without *order*, there is no sermon. Albeit, in many cases this is disregarded; but order is imperatively needed—(1) for the *sermon's* sake, (2) for the *people's* sake, and (3) for the *preacher's* sake.' Robert Southey wrote: 'Order is the sanity of the mind, the health of the body, the peace of the city, the security of the State. As the beams to a house, so is order to all things.' And Pope declared: 'Order is heaven's first law.'

'Without order in a discourse,' says Cecil, 'you cannot get *into* your subject; and without good order you cannot get *out* of it. A speech without order has been aptly likened to a mob, but well-marshalled words add emphasis to thought. Be careful, therefore, about the *order* of your sermon, or that you do not fall into the habit, like the famous French preacher, Lacordaire, of *flinging* your thoughts on paper anyhow. But order is not *sameness*. Order may exist in more forms than one. The same method does not suit all men. One man has a gift for analysis; another a ready power of synthesis. A sermon (as we have already seen) may be topical, as it is called, or textual, or expository. And *each man must use his own style*' ('Lectures on Preaching,' pp. 128-133).

But it may be asked whether the preacher should *vary* his own style? In other words, *Ought a man to form every sermon after the same model?* Or ought he to use a structure which *varies*, according to his subject? Phillips Brooks

gives his judgment in favour of adhering to one settled order; his argument being that there is an enormous economy of time in having a *fixed framework, or mould*, into which you can cast your subject. Boyd Carpenter takes an opposite view, as all subjects do not lend themselves to the same mode of treatment. There are subjects, for instance, which almost claim an *analytical* treatment, and others which may be said to demand a *synthetical* treatment. The *people*, too, must be considered here, and also the *time* of day, and the *place*. 'But I think,' continues the Bishop, 'that he is best equipped who is capable of dealing with various subjects in various ways.' Herein he is supported by Henry Ward Beecher, who says: 'Much of the *effectiveness* of a discourse, as well as the ease and pleasure of delivering it, depends upon the *plan*. Let me earnestly caution you, however, against the sterile, conventional, regulation plans that are laid down in the books, and are frequently taught in the seminaries. *There is no one proper plan*. You are not like a "bullet-mould," made to run bullets of the one unvarying type. It is quietly assumed, by the teachers of formal sermonizing, that a sermon is to be unfolded from the interior, or from the *nature of the truth* with which it deals. That this is one element, and often the chief element, that determines the form of the sermon, is true. But it is also true that the *object to be gained* by preaching a sermon at all, will have as much influence in giving it proper plan as will the nature of the truth handled, perhaps even more. Nay, if but one or the other could be adopted,

that habit of working which shapes one's sermons from the necessities of the minds to which it is addressed is the more natural, the safer, and the more effective. *Consider how various are the methods by which men receive truths.* Most men are feeble in *logical* power. Hence a line of *fact* or a series of *parables* will be better adapted to most audiences than a regular unfolding of a train of thought, from the germinal point to the fruitful end. *A minute study of the habits of men's minds* will teach the preacher how to plan his sermon so as to gain entrance ; and it was herein that St. Chrysostom achieved such distinction, for, if his knowledge of the *Bible* was great, his knowledge of *men* was also great.' 'But sermons,' says Beecher, 'are too often cast in *one mould*. Week after week, year after year, when the text is announced, every child in the congregation almost, as well as the preacher himself, can tell that it will be divided into firstly, secondly, and thirdly, together with, then, certain practical observations. If it were possible, *never have two plans alike*. It may be well to-day to preach an intellectual theme by an *analytical* process ; but that is a reason why, on the following Sunday, an intellectual theme should be treated by a *synthetic* process. If you have preached the truth by the ways of *statement and proof*, you have then a reason for following it with a sermon that *assumes* the truth, and appeals directly to the *moral* consciousness. A *didactic* sermon is all the stronger, if it follows, in strong contrast with, a sermon to the *feelings*. If to-day you have preached to the heart through the *imagination*,

to-morrow you are to preach to the heart through the *reason*; and so the sermon, like the flowers of the field, is to take on innumerable forms of blossoming. All these *cast-iron frames*, these stereotyped plans of sermons, are the devices of the Devil, and of those most mischievous devils of the pulpit—*formality* and *stupidity*’ (‘Lectures on Preaching,’ p. 218).

‘But whatever plan you follow,’ says Dr. Boyd Carpenter, ‘there is one principle which should, I think, guide you, and which I may describe as an indispensable principle in all sermon preparation; and that is, the principle of *unity*. There is virtue in the principle which demands harmony of conception, and true coherence in our work. Beauty consists very largely in the happy subordination of all details to some leading idea.* That is tasteful which carries one thought or one idea, and carries it pleasingly to eye and heart. Therefore let the sermon, whatever tones it utters, and through whatever changes it moves, be always governed by some *one ruling thought, purpose, and aim*. This does not mean that the sermon need be tame. It only means that all arguments,† information, and appeals should cohere, and gather round one central leading thought, as, in the prophet’s vision, the bones were gathered into human forms, *i.e.*, into *men*.’ The famous Dr. Chalmers, regarded as a preacher, was a perfect example of what the

* ‘What beauty is, is a question which the most penetrating minds have not satisfactorily answered.’—Channing on ‘Self-Culture.’

† See Appendix.

Bishop of Ripon thus seeks to inculcate. Speaking of the great Scotch orator, Dean Ramsay observes : ' Chalmers always keeps in view in his sermons some *one great principle*, or moral sentiment, sometimes of a very profound and original character ; and however varied be his illustration, however exuberant his imagery, this object is constantly the keynote to the whole course of his remarks. Hence Robert Hall once said of him, not, I fear, in a very kindly spirit : " The mind of Chalmers moved, not on wheels, but on hinges." By which he meant to express, how Chalmers kept close to the *one leading idea* of the discourse, bringing the many different arguments, and the ever varying illustrations, to bear upon that one point,* rather than introducing his hearers to a variety of questions, and laying before them a succession of new ideas.' To which the Dean adds : ' After all, however, we need *beware of carrying skeletonizing too far*, as did Simeon of Cambridge. Dr. Ryle's views on this subject are worthy of consideration. If you wish to see through your subjects thoroughly, and so to attain the foundation of simplicity, do not be ashamed of dividing your sermons, and stating your divisions. . . . I need hardly say, that this is a very vexed question. There is a morbid dread of firstly,

* ' A text being opened, then the point upon which the sermon is to run is to be opened ; and it will be the better heard and understood if there be but one point in a sermon, so that one head, and only one, is well stated and fully set out.'—' Discourse of the Pastoral Care,' by Burnet (see Fénelon, p. 119) ; and for *examples* see Sturtevant's ' Preacher's Manual.'

secondly, and thirdly, in many quarters. The stream of fashion runs strongly against divisions ; and I must frankly confess that a lively, undivided sermon is much better than one divided in a dull, stupid, illogical way. "Let every man be fully persuaded in his own mind" (Rom. xiv. 5). He that can preach sermons which *strike* and *stick* without divisions, by all means let him hold on his way, and persevere. But let him not despise his neighbour who divides. All I say is, that if you would be simple, there must be order in a sermon, as there is in an army. What wise General would mix up artillery, infantry, and cavalry, in one confused mass on the day of battle? What giver of a banquet would dream of putting on the table the whole of the viands at once? Such a host would hardly be thought to serve his dinner well. Just so, I say, it is with sermons. By all means let there be order—order whether you bring out your firstly, secondly, thirdly, or not ; order whether your divisions are concealed or expressed ; order so carefully arranged that your points or ideas shall follow one another in beautiful regularity, like regiments marching past before the Queen, on a review day in Windsor Park. For my own part I honestly confess, that I do not think I have preached two sermons in my life without divisions. I find it of the utmost importance to make people understand, remember, and carry away, what I say, and I am certain that divisions help me to do so. They are, in fact, like hooks, and pegs, and shelves, in the mind.' The principle of division, there can be no question, is an admirable one, but

is susceptible of great abuse, as the following will prove. Discussing Scotch sermons, Sir Archibald Geikie, the famous geologist,* in his new book of 'Reminiscences,' remarks upon their inordinate length and bewildering complexity. 'The "thirtyninthly" of the verbose *English* preacher is nothing compared with what *Scotch* congregations used often to suffer *gladly*! Thus, in a sermon on "Fear and Hope: Objects of the Divine Complacency," from the text, Ps. cxlvii. 11, one famous Scotch divine, Boston of Ettrick, after an introduction in four sections, deduced six doctrines, each subdivided into from three to eight heads; but the last doctrine required another sermon, which contained "a practical improvement of the whole," arranged under eighty-six heads!

A sermon on Matt. xi. 28 was subdivided into seventy-six heads! If it is not quite easy to follow the *printed* sermon through this maze of subdivision, one can well believe it must have been much more difficult to do so in the *spoken* discourse. That it *was* difficult may be inferred from another of Sir Archibald's stories. It is this: 'In a country church one Sunday, the preacher after service walked through the kirkyard with one of the neighbouring farmers, and took occasion to remark to him: "Wasn't it dreadful to hear the Laird of Todholes snoring so loud through the sermon?"' "Perfectly fearful," was the answer; "he waukened us a'."

* His small book on geology is one of the most interesting I ever remember reading.

CHAPTER IX.

BY CONNING WELL, OR FINAL REVIEWING

‘THE plan of a discourse, however well put together, is still but a barren letter,’ observes Bautain, ‘or a species of skeleton, to which flesh and vitality must be given by *words*. It is the discourse *potentially*, and has to become such *actually*. . . . Before passing from the power of acting to action, and with a view to effecting the passage, which at the very moment of executing it is always difficult, there is *a last preparation*, not without its importance, and calculated to conduce largely towards success.* Thus, the soldier gets ready his weapons and his resolution before the fight; thus the General makes his concluding arrangements, after having fixed on his order of battle, so that he may carry it well into effect. So it is with the speaker. After having fixed his ideas upon paper in a clearly-defined sketch, which is to him a plan of the campaign, he ought, and if he is wise he will, a little while before entering the

* ‘You are convinced by experience that very few things are brought to a successful issue by impetuous desire, but most by *calm and prudent forethought*.’—THUCYDIDES.

lists, or battlefield (*i.e.*, the pulpit or platform), collect himself once more, in order to gather up all his energies, call forth all the powers of his soul, mind, and body for the great work which he has undertaken, and hold them in the spring and direction whither they have to rush. This is the culminating point of the preparation—a critical moment which is very agitating, and very painful, to him who is about to speak.’

In this and the following chapter, we shall endeavour to describe in detail the process thus so picturesquely forecast. We proceed now to show, then, more fully what, at this critical time, must be done towards the success of the discourse, by the use of the speaker's entire means—that is, of all his intellectual, moral, and physical faculties. For the true orator speaks with his whole personality, with all the powers of his being; and, for that reason, at the moment just preceding his address, as Bautain says, he should summon, marshal, and concentrate all his instruments.

I. HE SHOULD CON HIS ADDRESS.—In describing his fifth method of sermon preparation,* Dean Ramsay says, that ‘it is adopted by those who can build it up in their own heads, and when they have so constructed their discourse, *they con it over* till it has become a part and parcel, as it were, of their own minds.’ My sole reason, however, for referring to this is, not only that the Dean uses the word *con*, but also that he uses it in precisely the same sense as that in which I desire to employ it in this chapter. Sometimes

* ‘Pulpit Table-Talk,’ p. 33.

an adjective, and sometimes a substantive, here *con* is a pure *verb*, and hence it signifies to *know* (A.S. *cunnian*—to *try* to know), to *study carefully*, to *fix well in the memory* (to pore over, to go over again).

Dr. Joseph Parker is credited with saying that he hardly ever knew a sentence he was going to utter when about to preach at the City Temple. But the subject itself—ah! *that* he endeavoured to *know well*. And with every true preacher, the mere words, or phrases, at the actual time of delivering his sermon will always be of small consideration. But the substance of his discourse, there can be no question, he must endeavour to know well, or, be he who he may, a Liddon, a Melvill, or a Whitefield, he can never succeed. Of the last-named, indeed, I have read somewhere, that it was his invariable practice, *before preaching*, to *saturate his mind* with Matthew Henry's Commentary on the subject he was taking.

Dr. Dale did not use the word '*con*,' but he expressed the *idea* it embodies. Speaking of the preacher in the pulpit, he said: 'Make no attempt to recall the words in which the thoughts occurred to you in your study,' and then he added: '*Grasp your thoughts firmly*, and let the sentences take their chance.' Quoting Fénélon's admirable description of an extempore speaker, Dr. Ford puts the case clearly in this way: 'The extempore speaker, who may be taken for the preacher at present in our mind, is a man who is well instructed and who has a great facility in expressing himself; a man who has *meditated deeply*, in all

its bearings, the principles of the subject of which he is to treat, who has conceived that subject in his intellect, and arranged his arguments in the clearest manner ; who has prepared a certain number of striking figures, and of touching sentiments, which may render it sensible and bring it home to his hearers ;' (now, note what follows) '*who knows perfectly all that he ought to say, and the precise place in which to say it, so that nothing remains at the moment of delivery, but to find words in which to express himself.*' The late Lord Shaftesbury was undoubtedly one such speaker, for although he did not write his speeches, and never accustomed himself to trust to notes, he got together all his evidence, and everything he wished to quote ; these he put into shape, arranged or sketched ; but the connecting matter he never formally prepared. This is the point, however, we have been leading up to ; his lordship *thought the subject well over* ; made himself master of the facts, and trusted for the rest to the inspiration of the moment ('Guide to Public Speaking,' p. 15).

Many of Curran's winged passages, which seemed born of the inspiration of the moment, were elaborated in the closet. Like Canning, however, he dovetailed them so skilfully with the others as to make them appear impromptu. 'My dear fellow,' said he to Phillips, 'the day of inspiration has gone by. Everything I ever said, which was worth remembering—my *de bene esses*, my white horses, as I call them—were all carefully prepared.' Edward Everett's famous orations, too, had the appearance of free, offhand,

impromptu addresses; 'but it is well known,' says Dr. Matthews, 'that they had been *conned* and learned by rote.' And, in truth, it was rarely that the most impassioned burst of oratory was delivered with such a perfection of concealed art, as not to excite a suspicion in the hearers' minds, that, like Sheridan's cut and dry exclamation of 'Good God! Mr. Speaker,' *it had been carefully studied, or conned, beforehand.* 'It is thus obvious,' as the author of 'Popular Preachers of Our Time'* affirms, 'that the true orator is one who, with good education, extensive general information, and native strength of mind, *knows his subject*, and is able, therefore, to impart his knowledge to others in a manner that, whilst it informs the mind and confirms the judgment of his hearers, has also the power to arouse their passions and delight their imagination.' Hugh McNeile was one such orator, for it was said of him that 'he could stand on the steps of the Liverpool Exchange and turn the fortunes of an election by his popular eloquence.'† And so was like

'Circe, with the Syrens three,
Who, as they sung, would take the prisoned soul,
And lap it in Elysium.'‡

'*Before we speak in public, then, the plan of our discourse should exist in the mind as a complete whole.* Its component parts, principal and subordinate, must be clearly perceived and arranged,' says the author of 'Extempore Speaking.' 'No

* Joseph Johnson, p. 123.

† 'The Dead Pulpit,' by Haweis, p. 79.

‡ Milton in 'Comus.'

haziness must obscure our thoughts when we rise to speak. For we cannot possibly present in a form at once clear and intelligible to the minds of others, what is at all *nebulous* and unintelligible to our own mind. If we possess *a competent knowledge* of our subject, or are *thoroughly conversant* with it in all its minutest details, we shall have paved the way to an easy delivery. And, certainly, no greater barrier could be interposed between a speaker and his hearers, than *mental poverty*, or an imperfect knowledge of his subject. This is *the secret of many a failure in speaking*, whereas, if the subject be thoroughly grasped, as the result of much study and deep meditation, we shall be forced into the expression of what we comprehend, with a readiness proportioned, of course, to our knowledge of the subject, and our power of language.' And substantially the same testimony is borne by Edmondson, when he affirms that, *close thinking upon every part of it will fix your subject in the memory*, and you will be able to carry it all into the pulpit, for you cannot easily forget that in public which interested you deeply in the study. But without much thinking over your sermons—*i.e.*, conning in the process of it—all else notwithstanding, you cannot hope to achieve any success as a preacher.

II. HOW TO CON ONE'S ADDRESS,* however, is, I think, best explained by Dr. Ford ('Art of Extempore Speaking,' pp. 83-87), who, assuming that it has been carefully written, according to one plan, recommends the making another, thus:

* See 'Extempore Speaking,' by Bautain, pp. 180-208.

‘Finally, write out afresh your skeleton plan, which may, or may not, coincide with the original one. Condense it to the barest possible analysis of the subject. In this analysis write the main divisions in large, bold letters, but the subdivisions in a less prominent type, so that the whole may stand out in bold relief before the mind’s eye at the time of speaking. With this analysis before you, *go mentally through your entire subject again and again*, till it assumes in the mind a complete and tangible form. Recur to your analysis again and again. Burn it into your memory. Keep it constantly before the eye, so that when you come to speak you will have it vividly in your mind’s eye, when the very words and letters of your skeleton will rise before you.’

Dr. Gott tells us that Bossuet used to spend a while before preaching in *meditating* on the sermon which he had prepared*, realizing it all in the presence of God, till he assimilated and embodied it. ‘And no one,’ says his lordship, ‘no one, I think, has tried this plan, without receiving from, and giving to, his sermon a life that carried it deep and far.’ Unprepared (or *unconned*) sermons are a sore danger of our day, especially in the high pressure of a town parish.’ This I know from my own personal experience, having many times preached sermons which were my own, but which I had not, nor could I get, time to *con well*, or prepare fully.

It has been urged that God ‘does not need our

* Sarah Bernhardt spends an *hour* in the same exercise before acting; so did Mrs. Siddons (‘The Actors’ Art,’ p. 187).

learning.' And it has been answered, 'Neither does He need our ignorance.' One should be ready to speak words for God at any moment, leaning with certainty on His Spirit; but *it is presumption, not faith, to expect His help, when we have neglected to prepare our best.* The great French preacher, Lacordaire, was one of those remarkable exceptions, which are to be found to every rule, for it would seem that at least he *could* preach well, not only without conning his sermon, but without, apparently, having a sermon to *con*. Nor did he merely preach well, for such was the power of his eloquence, that, whenever he preached at Notre Dame, the cathedral was surrounded, long before the doors were opened, by an immense crowd. And before he appeared in the pulpit the whole of the vast edifice was packed with Protestants and Catholics alike; all compelled to surrender themselves for the time to the spell of his eloquence. He was, in fact, hailed as the new prophet. And yet, his published discourses have been declared, by a French critic, to be unreadable! But is this surprising? Not if the facts of the case be known. For Lacordaire never *wrote* his sermons. Nor did he even prepare a *plan*! He simply jotted down a few notes, and *trusted to the inspiration of the moment.* 'His discourses are very unequal—indeed, singularly uneven—and sometimes there are extravagant metaphors in them' ('Pulpit Table-Talk,' p. 115).

On the other hand, the funeral orations of Bossuet contain the finest specimens of French pulpit oratory. 'Indeed,' says Dean Ramsay,

‘they are unsurpassed in solemn earnestness of tone, and in that grave dignity which becomes the praise, and admiration, in the house of God, of departed greatness. In fact, these orations are perhaps unequalled by any human compositions.’ We can scarcely be surprised, therefore, to find it related of the great Robert Hall, that after reading these wonderful discourses, he wrote in the margin of his copy : ‘I never expect to hear language like this, till I hear it from the lips of Seraphs round the throne of God !’ (*Ibid.*, pp. 112, 113).

Wherein lies the difference between these two celebrated French preachers ? Simply in the fact that Bossuet *did*, whereas Lacordaire did *not*, *con* well his sermons. But since writing this I have met with another account of Bossuet’s method of preparing, which, as well as being interesting in itself, affords a further illustration of what I mean by *conning* our address. It is taken from Dr. Matthews’ book on ‘Oratory and Orators.’ ‘Bossuet disliked writing, which only distracted him. He dashed down rapidly on paper texts, citations, and arguments suitable to his theme, and the occasion ; *meditated deeply on this rough document in the morning of the day he was to preach*, and thus developing the discourse in his mind, he passed mentally through his sermon two or three times, reading the paper before him, and altering and improving, as though the whole had been written.’

If, then, you would preach *well*, as did Bossuet, you must have your mind full of your subject. And, in order to this, you must *con* well what you

have prepared on paper, and so clearly understand the ground you are going to cover. Then go and deliver yourself with appropriate words which suggest themselves at the time ; nor fear that what you have *conned well* in your study, will fail to recur to you when before your audience. 'My lord,' once observed Mr. Pitt to Lord Mornington, 'you are not so successful as you ought to be in the House of Commons. And the reason, I conceive, is this : You are more anxious about *words* than about ideas. You do not consider that, if you are thinking of words, you will have no ideas ; but if you have ideas, words will come of themselves.' His lordship took Pitt's advice, and hence became one of the most eloquent of English orators ('Guide to Public Speaking,' p. 36).

It may be as well to add, that, in his little book on 'Pulpit Elocution,' L. M. Bonkyl devotes his last chapter to 'Preparing the Sermon for Delivery'; or to what I have called, *conning* the address. But the chapter is devoted to only one method of preaching, viz., the *memoriter*, as it is called. Morley Punshon was a very successful example of this style of preaching. The Archbishop of Cambrai, however, regards it with great disfavour. Albeit, there are many very practical hints given on this branch of the subject by Mr. Bonkyl. One is this: 'If *careful study* be given to the matter of the sermon, there will be no necessity for delivering it by merely *reading* it. The constructing process must be completed by Friday, Saturday to be given up to the studying

of the delivery. . . . *Observe, reflect, link thought with thought, and think of the impressions.*'

I said, however, that Fénélon condemns this method of preparation. So, likewise, does Mr. Spurgeon. Thus, in his lecture on 'Impromptu Speech,' he says: 'We do not recommend the plan of learning sermons by heart, and repeating them from *memory*, that is both a wearisome exercise of an inferior power of the mind, and an indolent neglect of other and superior faculties.' And Phillips Brooks appears to be of quite the same opinion as both Spurgeon and Fénélon, as may be inferred from these remarks in his lecture on 'The Making of the Sermon.' 'King Charles II. used to call the practice of preaching from manuscript which had arisen during the Civil Wars, "this slothful way of preaching," but he was comparing it, probably, with the method of preaching by memory, the whole sermon being first written, and then learnt by heart—a method which some men practise, but which I hope nobody commends.' And, in another place, he observes: 'Of oratory, and all the marvellous, mysterious ways of those who teach it, I dare say nothing. I believe in the true elocution teacher, as I believe in the existence of Halley's comet, which comes into sight of this earth once in about seventy-six years. But, whatever you may learn or unlearn from him to your advantage, the real power of your oratory must be your own intelligent delight in what you are doing. Let your pulpit be to you what his studio is to the artist, or his court-room to the lawyer, or his laboratory

to the chemist, or the broad field with its bugles and banners to the soldier ; only, far more sacredly, let your pulpit be this to you, and you have the power which is to all rules what the *soul* is to the body. You have the enthusiasm which is the breath of life' ('Lectures on Preaching,' pp. 170, 171, and 178, 179), and may sing in the words of the poet :

'Give me a spirit that on this life's rough sea
Loves to have his sails filled with a lusty wind,
Even till his sailyards tremble, his masts crack,
And his rapt ship runs on her side so low
That she drinks water, and her keel ploughs air.'

CHAPMAN.

CHAPTER X.

BY TALKING OVER, OR THINKING ALOUD

‘S O should the actor aim at *perfection* in his speech ; for in the mastery of the art of speaking lies the key which will unlock the inmost treasure-house of the poet’s mind. But no one seriously denies the necessity of the actor, who wishes to secure the highest effect that his primal art and its auxiliaries can obtain, *devoting much of his time and thought to the art of speaking*’ (‘Actor’s Art,’ by Hammerton). Yet, if true of the actor, how much truer of the *preacher* are these words ! And, if any object to them because they apply to ‘actors,’ I would reply in the language of Bishop Westcott : ‘I think that I have learnt most from those whom I believed to be fundamentally wrong’ (Boutflower). Or, in those of good Richard Cecil, when he said, as Dr. Boyd Carpenter tells us : ‘One sign of the matured and mellowed Christian life was the possession of less of scrupulosity and more of tenderness of conscience.’

I talk both in a *general*, and in a *particular* way.

I. I TALK IN A GENERAL WAY, as a means of

perfecting myself in the art of speaking.* Herein, however, I do but conform to the principle that, to qualify in any art whatsoever, or to acquire *proficiency*, e.g., in singing or playing, in writing or running, no less than in speaking or preaching, one must *practise* the art. 'By practice one may so gain command over his voice that he may hold thousands by his oratory where before he could not have retained the attention of a small audience.' So, to talk well, I *practise* talking. Thus, in my weekly prayer-meeting, my fortnightly discussion meeting, my Bible Class Council, and many other, less regular, or more occasional, business, social, or drawing-room meetings, I incessantly, as deliberately, *exercise* myself, in the habit or art of easy speaking. And for the *design* which has long since entered into this practice, I must confess myself indebted to Mr. Spurgeon. It was as a result of reading his very able and suggestive lecture on 'Impromptu Speech' (Lecture X., First Series), that I came to see what vast scope there was for utilizing all kinds of meetings for the effectual acquirement of this most invaluable power. And, in fact, he taught me how I might turn to account even a meeting of *inanimate* objects for this purpose. But so wonderful an example was he of this art himself, that nothing could be more to the present point, than to give his advice hereupon in his own words:

'Every man who wishes to acquire this art

* '*Maurice*,' says Haweis, 'was a good listener, a good talker; I should not say a good conversationalist, but a sublime monologist.'—'The Dead Pulpit,' p. 17.

must *practise* it.* At first, he may do so with no other auditors than the chairs and books of his study, imitating the example of a gentleman who, upon applying to this (the Metropolitan) College, assured me that he had for two years practised himself in extempore preaching in his own room. *Conversation*, too (especially, says Professor Broadus, with cultivated women), may be of essential service, if it be a matter of principle to make it solid and edifying, not always an easy thing. Thought is to be linked with speech, that is the problem ; and it may assist a man in its solution if he endeavours, in his private musings, to *think aloud*. So has this become habitual with me, that I find it very helpful, in private devotion, to pray *with my voice*. And when I am mentally working out a sermon, it is a relief to me to speak to myself as the thoughts flow forth. Of course, this only masters half the difficulty, and you must practise in *public* in order to overcome the trepidation occasioned by the sight of an audience ; but half-way is a great part of a journey. Good impromptu speech is just the utterance of a practised thinker—a man of information, meditating on his legs, and allowing his thoughts to march through his mouth into the open air. *Think aloud* as much as you can *when you are alone* ; and you will soon be on the highroad to success in this matter.'

Mr. Spurgeon's own unique success is one proof of the truth of this statement, as Demosthenes was another. If the great Grecian orator

* 'See 'The Art of Speaking' in 'The Actor's Art,' pp. 34, 35, by Hammerton (published by Redway, price 6s.).

was not, as is contended by some, and with reason believed by most, an impromptu speaker, he was, there can be little doubt, *the most brilliant speaker that ever lived!* And he became such, as we have already hinted, by the simple process recommended and exemplified by Mr. Spurgeon. In other words, to make himself an orator, Demosthenes declaimed on the seashore that he might be accustomed to the noise of a tumultuous assembly, and with pebbles in his mouth to correct a defect in his speech. He practised at home, too, with a naked sword hanging over his shoulder, that he might check an ungraceful motion to which he was subject. His lungs were weak, but he cured this by declaiming as he walked up the sides of steep hills; and to acquire a good gesture, he used to practise before a mirror. He confined himself for some time to a cave, to devote himself to study; and shaved one-half of his head that he might not appear in public before he was duly prepared. And the result of all this practice and care was, that he became an unparalleled success; and, in fact, not only astonished, but eclipsed, all mankind!

But the idea of *practising speech* to acquire *facility* in the art is not only advocated by Mr. Spurgeon, it is prescribed by all writers upon the subject.* Thus, the author of the 'Art of Public Speaking' says: 'To add to one's power of putting words into sentences, *a good plan is to select a book, and give in our own words the sense of*

* There is a very able article upon this subject in the *Homiletic Review* for February, 1904, p. 102, by an American writer, published by Funk and Wagnall's Company.

the writer. For this exercise *narrative* at first is best ; and after he has made some progress with this, the learner may turn to *argument*. When he has got on far enough he may take a long passage—say a chapter—write out a few notes to assist his memory, and endeavour to speak from them. Another exercise, from which we believe much benefit may be got, is to take a volume of poetry—Cary's 'Translation of Dante,' Milton's 'Paradise Lost,'* or any poet similar to these—and *turn the verse into prose*, speaking aloud, and delivering the matter as if it were a set speech.

* 'The "Paradise Lost" has passages of distinguished beauty in respect to mere diction, while in respect to astonishing powers of imagination it not only surpasses, but greatly surpasses, every other human composition. *Let any Christian student of oratory go through a patient analysis of the "Iliad" and the "Æneid," and compare these with the great poem of Milton* (preferably Nelson's edition, with notes by Edmonston), and he will not fail to see that the grand and majestic conceptions of the latter were owing to the fact that his genius was trained to sublimity in the school (where Bunyan was taught) of sacred writers. To which may be appended Dryden's famous epigram :

"Three poets, in three distant ages born,
Greece, Italy, and England did adorn.
The first in loftiness of thought surpassed
The next in majesty ;—in both the last.
The force of nature could no farther go ;
To make a third, she joined the former two."

—DR. PORTER : *Lectures on Preaching*, p. 64.

'In my own *daily exercises*, when a young man, I used to set myself some piece of *poetry*, the most impressive I could find, or read some *speech*, as much of it as I could retain in my memory, and then deliver a speech on the same subject, choosing as far as I could other words.'—CICERO : *De Oratore*, I., p. 57.

As soon as some facility is acquired in this, the ideas of the poet should be amplified, and additional matter introduced by the speaker.

This exercise is to be found laid down in Quintilian. 'Learn,' he says, 'to take to pieces the verses of the poets, and then to express them in different words. And afterwards to represent them somewhat boldly, in a paraphrase, in which it is allowable to abbreviate or embellish certain parts, provided that the *sense* of the poet be preserved. He who shall successfully perform this exercise, which is difficult even for accomplished professors, will be able to learn anything.'

That one has no audience in these exercises is a matter of indifference. Indeed, in such practice the student is perhaps better without listeners. But he must keep in mind that he is labouring with a view to appearing before an audience; and, in consequence, strive always to do as well as if his empty room were crowded. On this subject, however, of *talking to talk*, or practising speech with a view to excelling in speech, and especially in preaching, I know nothing more pertinent and helpful than the following remarks of Dr. Harold Ford: '*No habit* more subserves the art of extempore speaking than that of turning into our own language the thoughts of others which we have just read. Assuming our reading to be varied, to speak upon each subject while the thoughts are still fresh in the memory, and reproduce them in our own language, with the same sequence of thought, but amplified with such additions, and variations, and comments as our

mind may at the moment suggest, is the most effectual means whereby the mind will gain in *concentration and breadth of thought*, at the same time that the tongue gains in facility, and power of speech. In this manner, too, the memory is stored with the choice treasures of other men's thoughts. As he, however, who has acquired the habit of *writing* on general subjects will have acquired a wider range—and richer store—of thought, so, by parity of reasoning, he who cultivates the habit of *speaking* on general subjects will speak with ampler freedom and ease. *Seize hold, therefore, of every opportunity that offers for the expression of thought*, particularly in expressing yourself on ordinary topics in common intercourse with your fellow-men. As, unless you can discourse readily on familiar topics of everyday life, far less can you on themes which exact deeper, abstruser thought, and more unfamiliar language. Embrace, then, every opportunity of entering, though unobtrusively, into the conversation of others. Think clearly, and express yourself *as pertinently, so easily*. Weigh well your words in the scales of grammatical nicety; eschew all slovenliness of expression, model and polish your sentences, in ordinary everyday talk, that is, with the same care as if you were speaking before the most exacting and critical audience.*

Professor Broadus writes in much the same strain: 'The most familiar conversation should not degenerate into slang, nor the most dignified into pedantry. There should be no such marked

* 'The Art of Extempore Speaking,' pp. 68-74.

difference, as is often seen, between a man's style in public speaking, and in conversation. These should not be different instruments, but simply a higher or lower range of the same instrument. Children are taught, that to make sure of being polite when visiting, they must be polite every day at home. So Coquerel says : " In order to speak well sometimes, it is necessary to speak well always " ' (' Preparation of a Sermon,' p. 314).

I do not doubt that it was thus Dr. Johnson talked, as seems only natural to infer from the well-known facts of the case—as, for instance, that he was probably the greatest talker of his age ; that he gathered about him the greatest men of his time, apparently for no other purpose but to *talk* with each other. Even Edmund Burke used deliberately to seek Johnson out, for the sheer pleasure of engaging in what was virtually a ' conversation contest.' On one occasion Johnson appeared at Court, not as the greatest lexicographer, but as the greatest *conversationalist*. Johnson afterwards declared, at a party at Sir Joshua Reynolds' : ' I found His Majesty wished I should *talk* ; and I made it my *business* to talk.' Whilst, if Burke thus cultivated conversation, so likewise did Gladstone. And, if we may fairly assume that the former's range of topics in conversation was wide and varied, we can safely affirm this also of the latter. In fact, it is related, that when the late Archbishop Magee paid a visit to Gladstone at Hawarden, not long before his death, His Grace went away from his old antagonist full of the warmest admiration, and declaring, in terms of

astonishment, that, judging from his conversation, 'The Grand Old Man seemed literally to know *everything*.' But, differently from Dr. Johnson, Oliver Goldsmith would not make it *his* business to talk ; for one person affirmed that he did not aim at excellence in conversation ; and another complained of his having talked but little in company. Addison (the editor, with Steele, of the *Spectator*, which every young preacher should read), it is said, did not talk at all. Goldsmith, however, on hearing Johnson's account of his talking excursion to Court, sprang from Sir Joshua Reynolds' couch, and, in a kind of flutter, exclaimed : ' Well, you acquitted yourself better in this conversation than I should have done, for I should have bowed and stammered through the whole of it ' ('Johnsoniana,' Part I., pp. 135 and 149).

That we may not be stammerers in speech, like Goldsmith, *we must make it our constant business to talk like Johnson*. And like Coleridge,* too, who gave what were, practically, *talking entertainments* in private. The story of these entertainments I read many years ago, but the impression made upon my mind at the time I have never lost. And it is so interesting a matter in itself, and so appropriate in this chapter on 'Talking,' that I offer no apology for giving it. In a small 'Guide to Literature' it is asked, 'Where did Coleridge pass the later years of his life?' And the answer

* Coleridge and Madame de Stael met—both *great talkers*. Coleridge *would* talk. The next day she was asked how she liked Coleridge. 'For a monologue,' said she, 'excellent ; but as to dialogue—good heavens !' ('Anecdotes').

is: 'At Highgate Grove, near London, with his friend Mr. Gillman. He lived there for nineteen years, and every Thursday evening held a *conversazione*, and amused his friends by his extraordinary powers of conversation.' 'Was his conversation held with others?' 'No, he had all the talk to *himself*, and continued without the aid of any companion, either by way of suggestion or contradiction, for several hours at a time, discoursing (with only an imaginary opponent) on all kinds of topics, divine and human.' Proper conversation, however, is not a monologue, being a plural term. It follows that 'A civil guest will no more *talk all* than *eat all* the feast.'*

If we copy the examples just cited we shall be doing not only what Spurgeon and Dr. Ford recommend, but likewise what Bishop Burnet strongly urges, when, in his 'Pastoral Care,' he says: 'He, then, that would prepare himself to be a preacher, in this method, must accustom himself *to talk freely to himself*, to let his thoughts flow from him, especially when he feels an edge and heat upon his mind, for then happy expressions will come in his mouth. He must also be writing essays upon all sorts of subjects, for by writing he will bring himself to a correctness both in thinking and in speaking, and then, by *a hard practice for two or three years in talking*, a man may render himself such a master in this way that he can never be surprised; nor will new thoughts ever

* 'Get *others* to talk. What a man says to you has more influence upon him than all you can say to him. Remember this, and seize opportunities.'—PREDIGER.

dry upon him. He must talk over to himself the whole body of divinity, and accustom himself to *explain and prove*, to clear objections, and to apply every part of it to some practical use. And if, in these his meditations, noble and tender expressions do at any time offer themselves, he must not lose them, but write them down. By a very few years' practice of *two or three such soliloquies a day*, chiefly in the morning when the head is clearest and the spirits are loftiest, a man will contract a great easiness both in thinking and speaking' (Fénélon's 'Dialogues on Eloquence,' pp. 108, 109).

Charles Simeon's *Sermon Parties and Conversation Circles*, could they be repeated, might be no less helpful in the same direction. Dr. Moule thus describes them : 'As soon as the ceremony of introduction was concluded, Mr. Simeon would take possession of his accustomed elevated seat, and would commence the business of the evening. I see him now, with his hands folded upon his knees, his head turned a little to one side, his visage solemn and composed, and his whole deportment such as to command attention and respect. After a pause, he would encourage us to propose our doubts, addressing us in slow, soft, and measured accents. "Now, if you have any question to ask, I shall be happy to hear it and to give you what assistance I can." Presently one, and then another, would venture with his interrogatories, each being emboldened by the preceding inquirer, till our backwardness and reserve were entirely removed' ('Life of Simeon,' p. 217):

2. I TALK, IN A PARTICULAR WAY, *as one mode*

of preparing for the act of preaching. In order to *preach*, in the strict sense of the word (*i.e.*, 'speaking without manuscript'), one thing is absolutely necessary, and that is, *the power to concentrate my mind upon the text or theme upon which I may have to discourse.* 'Now, no practice,' says Dr. Ford, 'more favours this concentration of the mental powers than that of extempore speaking, and, for this reason, it is a more efficient preparation for the pulpit, or the platform, than any other.'* (For more on extempore speaking, see Chap. XIV., Part II.)

'In any case, if we would preach at all, much more if we would preach *well*, that habit must be acquired, whereby we can look so *intently* at a subject, as to be able promptly to bring out its leading parts; to apply the mind to it with vigour; and focus its powers upon a subject to the exclusion of any other.'

In Mr. Gladstone there was a remarkable power of concentration. Hence Lord Rosebery, in his speech on the death of the great statesman, said: 'My lords, there are two features of Mr. Gladstone's intellect which I cannot help noting on this occasion, for they were so signal, so salient, and distinguished him so much from all other minds that I have come in contact with, that it would be wanting to this occasion if they were not noted. The first was, his enormous power of *concentration*! There never was a man, I feel, in this world, who, at any given moment, on any given subject, could so devote every resource and power of his intellect,

* 'Extempore Speaking,' pp 68-72.

without the restriction of a single nerve within him, to the immediate purpose of that subject.*

There is, however, it must be repeated, no practice more conducive to the formation of this habit of *concentration* than that of rising from the thoughts which occupy our attention; as, *e.g.*, *just before preaching*, and repeating them audibly to ourselves, and clothed in the language of our own creation. The very act of speaking implies concentration of our mental powers, without which it were impossible to apprehend the subject, or to embody it in words. And the act of speaking extempore imposes upon us the necessity of applying the mind with vigour; and the greater the vigour with which we can fix our attention upon our subject, the more deeply we can become absorbed in it, the more quietly and faithfully will our mind work in *grasping*, *analyzing*, and *arranging* our discourse.

Similar sentiments are expressed by Dr. Ware, in his 'Hints on Extemporaneous Preaching.' 'Now, that course of study is the best, which most favours this vigour of *attention*; and the habit of extemporaneous speaking is more than anything favourable to it, from the necessity which it imposes of applying the mind—as it must be, especially in the public act of preaching—with energy, and thinking promptly. The facility of *mentally* grasping a subject, both in its entirety and broken parts, on which we have to enlarge, will increase with each succeeding effort. The task will be irksome at first, when the mind will

* 'Life of Rosebery,' by Coates, vol. ii., p. 893.

be found to move somewhat slowly, but it will gradually gain in power of application, proportioned to the vigour with which the mind is applied. Minds are differently constituted ; some can grasp a subject, and discern at a glance its salient points, with ease and promptitude. Others there are—and their name is legion—to whom it is a *laboured* mental process. In either case, that the essential power of concentration may become—as it *must* become to the preacher who would succeed—a *mental habit*, we must be constantly and actively engaged in reading, investigating, analyzing, and, above all, in *talking*.

One of our ablest preachers, it is said, attributes his great facility of speech, when in the pulpit, to the practice we have thus been describing, and which, in his case, was early developed into a *habit*. The account he gives of the matter is very brief, and very simple. He says that his father caused him to make himself acquainted with a given subject, and then made him speak upon it *without notes*, trusting to the inspiration of the moment for suitable words. And thus, as well as acquiring great facility in speaking, his memory was strengthened, whilst his power of mentally arranging, and mentally dividing, his subject was much improved ('Guide to Public Speaking,' p. 13).

But perhaps the best example of what we mean is afforded in the case of John Bright ; for it is said of him, nor have we the slightest doubt of the truth of the statement, as, knowing all we do of him, it is precisely what we should have expected to hear, that, 'when he had to make a

great speech, he not only *brooded* over it, but, as arguments and illustrations occurred to him, he liked to try their effect by *talking* them over with his friends. When he was at home, however, so convinced was he of the great practical utility of the custom, that, if nobody else was within reach, he would talk them over with his *gardener* !' (*Ibid.*, p. 12).

This is what may be truly called *doing one's best*. And we may fully endorse the following sensible remarks on this point. 'It is an insult to the people,' says the author of 'Everybody's Guide to Public Speaking,' 'for any man to rise and attempt to speak on a subject with which he has taken no trouble. Do not try to fancy, as some advise extemporaneous speakers to do, that you are addressing so many inanimate objects (yet did not Luther do this ?), but intelligent men and women, who can take in what you have to say ; who will pass their opinions upon it, and whose course of conduct, indeed, may be shaped thereby.' Speaking of *the preacher who fails*, Phillips Brooks observes : 'The hindrance that lies uppermost of all, is, that *the man is not doing his best*. His work is at loose ends ; he treats his people with a neglect with which no doctor could treat his patients, and no lawyer his clients ; and *he writes his sermons on Saturday nights* ! That last I count *the crowning disgrace of a man's ministry*. It is dishonest. It is giving but the last flicker of the week, as it sinks in its socket, to those, who, simply to talk about it as a bargain, have paid for the full light burning at its brightest.

And yet men boast of it ! They tell you in how short a time they write their sermons, and when you hear them preach, you only wonder that it took so long !* ‘How many discourses do you think a minister can get up in a week ?’ someone inquired of Robert Hall. And the answer was : ‘If he is a *deep thinker*, one ; if he is an ordinary, average man, two ; if he is an ass, he will produce half a dozen !’†

‘A deep thinker,’ a great *talker*, one who, like John Bright, *did* do his *best*, and who, therefore, as a *sacred* orator, was no less *successful*, there can be no doubt, was Frederick Robertson of Brighton, as the following graphic description of him by the Rev. H. R. Haweis‡ will prove : ‘F. W. Robertson I never heard, although I well remember his walking up and down the lawn in Brunswick Square, Brighton, with the Misses Fitzpatrick, then all young girls. *He was always talking*, often laughing, and they were always listening. Their mother was afterwards Lady Castleton, and she told me that Robertson’s priceless sermons would never have been preserved had it not been for her earnest entreaties, and those of her daughters. He used to write them out for these dear and discerning friends, sometimes late on Sunday night, and very reluctantly on Monday morning, often very tired himself at the time. Such are the reports which form the bulk of the early volumes of those inimitable sermons which conquered America in book form, and have done

* ‘Lectures on Preaching,’ pp. 100, 101.

† ‘Successful Preachers,’ by G. J. Davies, p. 447.

‡ ‘The Dead Pulpit,’ pp. 12-14.

more to *formulate* Broad Church restatements than even the writings of Maurice or Kingsley! His chapel was crowded with fashionable people; but there were many *thinkers* there, too, who discerned the true prophet beneath the elegant, popular preacher, and with these his magical reputation was quite safe before he sank prematurely into the grave. The crowds of working men who flocked to his rare lectures in the Brighton Town Hall bore witness to the solidity of his influence, and the fact that he only printed one sermon during his lifetime showed the very modest opinion he had of his own value. To say that Robertson's sermons obtained the circulation and popularity of a popular novel is not enough; they still, after (more than) forty years, retain their place on the shelves of every *thoughtful* preacher, and their fascinating hold over a wide general public.' Notwithstanding, 'Robertson was soundly hated by the Brighton clergy, with the exception of Mr. Vaughan, who, as the Low Church, but saintly, incumbent of Christ's Church, never spoke an evil word of anyone. His followers were not so particular, and one lady attacked Robertson face to face with what she thought his unsoundness on the Atonement. "In fact," she ended up, "with your views I would be sorry to answer for you at the day of judgment, sir!" "Madam," said Robertson, "I don't care." He was not always so patient as dear Mr. Vaughan with his detractors. "Do you know, sir," said the angry lady, "what happened to 'don't care'?" "Yes, madam," replied Robertson, with the rapidity of a rapier-thrust; "He was crucified on Calvary."'

CHAPTER XI.

BY LEAVING THE MANUSCRIPT BEHIND

LEAVING *what?* My manuscript notes. Or, to be more explicit, *I leave whatever I have written at home*, whether it be a full discourse, or merely a rough sketch ; an elaborate outline, or just a few memoranda. And this accords with the advice of Mr. Edmondson. ‘When your plan is formed, and all your materials are collected, *seldom take a scrap of paper into the pulpit.*’ As a matter of fact this has been my custom for years. Nor did I make an exception, even when I preached at the cathedral.* When preaching in the beautiful Church of St. David’s, Neath, and before the very popular Welsh and English orator, the Venerable Archdeacon Griffiths, I had not a scrap of paper with me. I was preaching with a view to taking the Archdeacon’s place as preacher, during a temporary absence of a whole year. I knew this, yet I left the carefully-prepared sermon, with what notes I had made of it, at home. Notwithstanding, or rather, I should say, for these very reasons, I won the post. On the

* Of Llandaff (where I was ordained by Dr. Lewis), or in Sherborne Abbey.

other hand, I remember losing two good curacies in the same town because, less wise than in the case just narrated, I did *not* leave my notes at home.

‘Notes may be necessary,’ Edmondson thinks, ‘on some occasions, and especially in the advance of life, when the memory begins to fail; but, generally, these outlines, when used in the pulpit, have a tendency to cramp and embarrass you.’ Somewhat similar is the view of Dr. Ford, as was also the practice of Mr. Spurgeon. Dr. Ford says: ‘Abandon altogether the full manuscript, and rely upon your skeleton-plan.* It may be that this, too, is susceptible of being reduced. Condense it, then, as far as possible, retaining only the bare heads, and such words under each head as will suggest the connected train of thought. And whether your notes be borne in the memory, or in the hand, the briefest, barest possible should be used. *Copious notes should be discarded altogether.*’ In the preface to a volume of ‘Sermon Notes,’ Mr. Spurgeon writes: ‘The front of an ordinary envelope has frequently sufficed to hold my memoranda; but now—in advanced years, that is—that I find it needful to write in a bolder hand, I use the half of a sheet of note-paper. I sometimes wish that I had never used this, for *the memory loves to be trusted*, and the more fully it is relied upon, the more does it respond to our confidence.’

‘Some speakers,’ remarks the author of ‘Everybody’s Guide to Public Speaking,’† ‘take page after

* ‘Extempore Speaking,’ p. 83.

† See pp. 19-21.

page of closely-written matter with them, and resort to various modes of hiding it. Thus, *first*, they will place their notes in a *hat*, if they are not copious, into which they look wistfully, as into a well containing hidden treasure; or, *secondly*, if circumstances permit, they will arrange their slips one on the top of the other, and dexterously move them, so that the operation may not be seen by their hearers; or, *thirdly*, if there is a desk with a book before them, they will insert the slips between the leaves, which they will turn over, when necessary, in an accidental sort of way. But resort to no practices of this kind. They are *tricky*, to say the least of them; and, your audience becoming aware of what you are doing, their thoughts will be diverted, and their interest gone. If you are going to read, do it *openly*, that everyone may see what you are about. But the course we urge you to take is to leave what you have prepared on paper at home. As a rule, when a speaker is on his feet, *notes of any kind are fetters*. They stop the flow of thought, and, as he glances at his jottings, he may begin to wonder what the links are by which he is going to join his thoughts; and, in this way, lose confidence, and come to grief. Not a few who have imagined they could make good use of notes have been obliged to crumple them up, or thrust them into their pocket, and then they have had liberty, and been able to strike out boldly and gracefully.'

In one or two instances, we are told that when Lord Shaftesbury had to speak in the House of Lords (where, less than anywhere else, he felt the

necessary inspiration), he wrote, and committed his speech to memory, and then handed the manuscript (to which, however, he never referred) to the reporters for publication—when, *i.e.*, he was specially anxious for an accurate report. I well remember hearing once, in Exeter Hall, the famous Temperance Orator, J. B. Gough; and I cannot help feeling, that his *wonderful power* would not have been lessened only, it would have been reduced to a mere minimum, if he had not left his notes at home—at all events, he used none *then*.* On the other hand, if Mr. Bright did not leave his notes at home, neither did he *depend* upon them. Whatever may be said of Mr. Bright, we have had many assurances that the late Lord Salisbury left *his* notes at home. For, by all accounts, when the noble Marquis spoke in the Upper Chamber of our legislators, he invariably did so without a single scrap of paper. A great writer and a deep thinker, he was, as the most logical outcome of these two facts alone, admittedly a very fine speaker and able debater. Lucid in his style, as well as fluent, easy no less than cogent, often incisive, yet not unfrequently magnanimous to a degree, it was impossible but that he should—as in fact he *did*—achieve a very high reputation, alike as an orator and a statesman. As earlier in life Lord Salisbury was a journalist, so later did he become a scientist. Wherefore, so well equipped on all sides, small

* And, truth to tell, he does not seem ever to have had any to use. For he declares in the first of his printed orations, p. i: ‘I have never been in the habit of arranging my thoughts *previous* to meeting an assembly.’

wonder that he was able, as, happily, he was disposed, always *to leave his notes at home*. I lately heard a well-known London preacher, Dr. Clifford, who both leaves, and does not leave, his notes at home, which, as being contradictory, requires some explanation. This second great Baptist orator, then, for such undoubtedly he is, has long since acquired the habit, and indeed the reputation, of taking voluminous notes on to his rostrum, and there leaving them upon a small table at the side of his desk. But what are these notes? They are mere *quotations**—nothing more. Whilst not the slightest trace of any other note have I yet been able to discover when hearing him. In fact, immediately before him, as he preaches, there appears to be, and I am convinced there is, nothing whatever but the Word of God. This is proved by the fact, that the Doctor has the habit of often taking it up, and turning it over, so that all who are anxious can clearly see that this famous preacher is one of those pulpit orators who *leaves his notes at home*.

Dr. Guinness Rogers, after saying to an interviewer, ‘I believe each preacher should follow the line suited to his own capabilities and circumstances,’ adds : ‘I have adopted different methods. At one time I used to read my sermons. That plan did not last long—but, brief as this period was, I have always looked back to it with regret.† My present

* Dr. Clifford has acquired quite a name for *quotations from popular authors*.

† A similar story of regret is told by Dr. Cuyler in his ‘Papers on Preaching.’ ‘Dr. Alexander took up four or five

plan is, to write out completely one of the sermons. I peruse my manuscript, but *do not take it with me into the pulpit*, so that I am free to diverge from it to any extent I please.'

'Two classes of preachers,' says Edmondson, 'miss their way. First, those who *read* their sermons, and *bind themselves down to their own compositions*, not daring to trust to Divine aid. And, secondly, *those who pretend to trust in the Lord without the use of proper means*. Carefully avoid these wide extremes.' And more perhaps is implied than is said by the late Bishop Wordsworth in the following advice. 'Having written your sermons, if you *must* deliver them with the manuscript before you, strive to do it as little as if you were *reading*, and as much as if you were *speaking*, as possible. Do not be the *slave* of your manuscript, but make it your *servant*.'

To this I may venture to add the case of one who *was* the slave of his manuscript, and who consequently failed as a *preacher*. I refer to the late Archbishop Tait. When Bishop of London he wrote a large number of sermons, correcting and altering them as he drove to church; only in hieroglyphics, intelligible to himself alone. But his chaplain and son-in-law, the present Archbishop

huge packages of sermons, tied up in brown paper with whipcord, and, kicking them all playfully over into a corner, he said to me: "There, Mr. Cuyler, goes the labour of my life. And now, after twenty years of experience, I declare to you candidly that if I could live my life over again, *I never would take one of those manuscripts with me into the pulpit*. I would take them in my head and heart, but *not on paper*."

of Canterbury, tells us that, carefully, perhaps over-carefully, as his words might be prepared, *he seemed never to be at his best in the pulpit*. And it was our constant effort, in his later years, to persuade him, when he was called upon to preach, to give a *short, unwritten address*, instead of preparing the manuscript sermon, which he himself preferred,' as, alas! do most others. It was not, however, in the preparing of the manuscript sermon that Dr. Tait was mistaken, but, rather, in *not leaving it at home* when he had prepared it. Later on, in 1876, he took his son-in-law's good advice, for we find him writing,—'I have simply chosen my text, thought it out carefully, read Wordsworth, Alford, etc., used the Concordance, and written down a very few notes.' The result is expressed thus: 'I cannot help thinking that I have preached *with more freedom, and acceptance*, than I ever did before. Perhaps the thoughts were not so good, certainly they were not so well condensed; but they were fresher, and seemed more to reach people's hearts.'*

But if Archbishop Tait was once the slave of his manuscript, and emancipated himself, as we have just seen, Dean Ramsay tells us of one, much less famous preacher, who came to *grief* in consequence of a too slavish adherence to his manuscript. The story is as follows. 'Men may tie themselves down too closely,' says the Dean, 'to their manuscript, like a worthy man who, desirous of making his sermons effective, at very pathetic passages wrote in the margin of his manuscript,

* See 'Everybody's Guide to Public Speaking,' pp. 28, 29.

“Cry here.” And when, in after-years, his sight and memory became confused, he astonished his hearers by *crying in the wrong place!** How much wiser, and more secure from all such unseemly blunders, would this preacher have been, had he only accustomed himself, from the first, to leave his manuscript at home!

Good outlines are necessary, both when you preach, and when you write your sermons at full length; but they should contain, in a few well-chosen words, the substance of all you intend to advance. And when the subject is well studied, and fixed in the memory, you will not often need your outline in the pulpit. So far as my own experience goes, I may say, that I have forgotten or mislaid my notes on more than one occasion, and absolutely could not have preached at all, had I not known, as well as the text, the substance of my theme, its main points and illustrations. I was, therefore, practically independent of all crutches whatsoever. In one particular instance, though, I remember preaching from manuscript, when, worse than forgetting the whole, at a very critical place in the discourse, to my dismay I missed a part—just the last page! But, fortunately, if I may be pardoned for saying so, the subject was so well studied in *this* instance, and I was so used to *extemporize*, that I was enabled to extricate myself from the dilemma with comparative ease. But, in another case, when intending to preach from a mere *skeleton*, I had no sooner got into my stall, than I had an uneasy feeling, that possibly

* ‘Pulpit Table-Talk,’ pp. 35, 36.

my notes were not in the Bible that I used in the pulpit. I looked to see, and found my fears confirmed. My notes were *not* there! It happened in this way: I was preaching at the time in a very pretty South Country town. One Sunday night, when my truant timepiece was just midway between six and seven o'clock, and, as I thought, a quarter of an hour fast, I began to get ready for Church. As I entered my bedroom, however, the window of which was open, I observed that the Church bell suddenly ceased! A moment's reflection convinced me that the clock in my sitting-room had played me a nasty trick; it had stopped whilst I was out in the morning, and been set going again by my landlady. So far so good. But the mischief was, that, contrary to my custom, of which, of course, she was ignorant, she had put the clock right. I was, therefore, a quarter of an hour out in my reckoning. However, I quickly put my Bible, containing my notes, into a bag with my robes, and hastened to the Church. The service had begun. I was late! I was hot and flurried! Albeit, I was soon enough in the reading-desk to commence the prayers as the 'Amen' of the hymn was sung. Presently, the Psalms were being chanted, and I could glance at my sketch! Ah, in my hurry *I had lost it!* A happy thought occurred to me: I must have put it in my coat-pocket. So I went back into the vestry again and searched for it. But it was not there, in either coat or bag! What was I to do? Returning to my stall, I resolutely fixed my mind's eye upon that missing sketch, which, I am sorry

to say, through the pressure of other work, I had finished only just before the service. By force of habit I recalled text, subject, leading thoughts, and illustrations, in a very short time. Once thus recalled, I did not lose them again. Indeed, exciting, and very disconcerting, as the whole episode had been to myself, I at length went into the pulpit, and the warden afterwards said I 'made a very good sermon.' But there were two opinions upon that matter.

The experience at least seems to confirm the statement of Dr. F. Palmer, of New York, that 'pulpit breakdowns are exceedingly rare.' I recall only how a gifted New York *State* pastor, was once absolutely unable to recall his sermon, and proceeded frankly to get his manuscript from the Church study, happily not far away. One may query whether a prime cause of the trouble was not the consciousness of the said manuscript being near enough to be gotten. Mr. Winston Churchill's fumbling for notes in his pocket and on the floor of the House suggests the same, and that by these very notes he invited the collapse of memory which recently befell him there. We do not want to be hampered by any such subconscious knowledge. Tying up to the wharf never makes a voyage. Conquest of oratorical empires is best made by burning our boats behind us. Honour your memories, and they are not likely to betray the trust. I have just read in Pike's 'Reminiscences of Spurgeon' that *his* experience proves that those who would excel as extemporary preachers must trust to memory and *not to notes*.

'I do not use notes,' Dr. Johnson of Boston tells us, 'under any circumstances, nor so much as a scrap of paper. When I began my ministry eleven years ago, I carried a syllabus of my address into the pulpit. I found, however, that it produced what I was trying to avoid, lapses of memory. It was a disadvantage. I believe from my own experience, and my association with many theological students and young preachers, that much depends on *beginning* to speak without notes. Those who pursue this policy from the very *first* have little trouble as to memory. . . . ' May we not conclude that the method of courage, rigorous preparation, and emancipation from notes, is that which promises best service to the cause, and pays highest honour to faith and the Holy Spirit?' These are the views of great American preachers.* And they all serve but to clinch what has already been said, and to confirm what now remains to be added, upon the immense advantage, and practical utility, of the habit of 'leaving one's notes at home.' In his chapter on 'Final Preparation,'† Bautain remarks: 'Nothing so thoroughly freezes the oratorical flow as to consult those wretched "notes." Nothing is so inimical to the prestige of eloquence. Try, then,' urges the Abbé, 'when you have to speak, to carry all things in *yourself*, like Bias, the philosopher; and after having, to the best of your ability, conscientiously prepared, allow yourself, filled with your subject, to be borne along by the current of your ideas,

* See the *Homiletic Review* for August, 1904, pp. 109-112.

† 'Extempore Speaking,' pp. 188-190.

and the tide of words ; and, above all, by the Spirit from on high, who enlightens and inspires. And, remember, that *he who cannot speak except with notes, knows not how to speak, nor what speaking is.*’*

‘In fine, you must distrust all methods of *mne-monics*, or *artificial memory*, intended to localize, and bind together in your imagination, the different parts of your address. For, it is putting the mechanism of *form* in the stead of the organization of *thoughts*; substituting arbitrary and conventional links for the natural association of ideas. At the very least, it is introducing into the head an apparatus of signs, forms, or images, which are to serve as a support to the discourse, and which must needs burden, obscure, and hamper the march of it.

‘If your address be the expression of an idea fraught with *life*, it will develop itself naturally. It ought to issue, however, from the depths of the soul, ‘Out of the fulness of the heart the mouth speaketh’ (St. Matt. xii. 34). But a *heart* there must be ; and in that heart a fulness of feeling, manifesting itself by a plenitude of ideas, which will give in turn plenitude of expression. The mouth speaks with ease when the heart is full ; but if it be empty, the *head* takes its office. And it is the head which has recourse to these *artificial*

* Yet Baxter said : ‘It is not want of abilities that makes ministers use notes, but a regard to the work and good of the hearers. *I use notes as much as any man when I am lazy or busy.* It is easier to preach three sermons *without* notes than one *with* them.’—BRIDGES, p. 339.

means, for want of the inspiration which fails it. It is the resource of *rhetoricians*. I cannot better summarize what I have said in this chapter than by citing the following from Bridges' 'Christian Ministry,' p. 337.

'Should you, my friend, the important question ask—

With or without my papers shall I preach?

My answer hear and weigh. Your sermons *write*

From end to end ; and every thought invest

With full *expression*, such as may suit

Its nature and its use ; and then pronounce

As much as your remembrance can retain.

Rather read every sentence word for word,

Than *wander*, in a *desultory* strain—

A chaos, dark, irregular, and wild,

Where the same thought and language oft revolves

And re-revolves to tire sagacious minds ;

However loud the momentary praise

Of ignorance, with empty fervours charm'd.

But never to your notes be so enchain'd,

As to repress some instantaneous thought

That may, like lightning, dart upon the soul,

And blaze in strength and majesty divine.'

GIBBON'S *Christian Minister*.

CHAPTER XII.

BY TAKING GOD WITH ME, OR RELYING ON
DIVINE AID

IN that most popular of his works, '*To Kairwan the Holy*,' the author, the Rev. Alexander A. Boddy, referring to his proceedings at Ain Zhara, says: 'The Pasha told us a story of a young Turk who wished to make himself notorious; and, accordingly, went one day into the woods with an axe, and cut down all the trees he could, in the style of a certain Frankish Vizier. In the evening, he returned to the village with his trees on a cart, and a crier going before, crying out: 'Behold the trees that Ali Ben Mustapha has cut down; *yet not in his own power, but with the aid of Allah.*' So, with the aid of *Allah*, and not in his own power, must the preacher cut down the spiritual trees in the forest of the world, remembering the word of the Lord unto Zerubabel, 'Not by might nor by power, but by My *Spirit*, saith the Lord of hosts' (Zech. iv. 6).

Comparing Baxter and Orton together, the biographer of the former remarks that 'Baxter would have set the world on fire while Orton

was lighting a match ! No wonder he was blessed with such amazing success.' This chapter is designed to show wherein lay *the secret of Baxter's success*.

I. Whilst such only as is visible and subsidiary of my address should be left at home, if I would be effective in the highest degree, I MUST TAKE GOD WITH ME, or all the preparation in the world will be futile. As in the creation of the world, so likewise in the proclamation of the Gospel, *God is an absolute necessity*.

But when we speak of *God* as imperatively the 'Alpha' and 'Omega' of all our sermons or addresses, we need not be supposed to be vague. If we are, the following questions, suggested by Dr. Doddridge as proper to be asked, when setting to the work of preparing, will make our meaning clear : 'What regard to *Christ* and *the Holy Spirit* may properly be introduced into this discourse ? Does it naturally lead to them ? If not, how may they, least unnaturally, be introduced, or connected ? Sometimes, for want of this question, they—*i.e.*, *Christ* and *the Holy Ghost*—have been too much forgotten.'

Mr. Spurgeon more clearly expresses what we mean when he says : 'In order to the holy and useful exercise of extempore speech—which, as holy and useful, must be in sermon form—the *Christian minister must cultivate a childlike reliance upon the immediate assistance of the Holy Spirit*. "I believe in the *Holy Ghost*," says the Creed. It is to be feared, though, that many do not make Him a *real* article of belief. To go up and down

all the week, wasting time, and then to cast ourselves on the Spirit's aid, is wicked presumption—an attempt to make the Lord minister to our sloth and self-indulgence. But, in an *emergency*, the case is widely different. For when a man finds himself unavoidably called upon to speak without any preparation, then he may, with fullest confidence (and justification) *cast himself upon the Spirit of God*. The Divine mind, beyond a doubt, comes into contact with the human, lifts it out of its weakness and distraction, makes it soaring and strong, and enables it both to understand, and to express, Divine truth in a manner far beyond its unaided powers. Such interpositions, like miracles, are not meant to *supersede* our efforts, or slacken our diligence, but are the Lord's assistance, which, as I said before, we may count upon in an emergency. His Spirit will be ever with us, but especially under severe stress of service' (Lect. x., p. 163, first series).

Similar sentiments are expressed by Dr. Boyd Carpenter: 'Our personality may, and should, live in our sermons; but not thus is there that quickening of God which we most desire. The image of the prophet Ezekiel (xxxvii. 1-10) will help us here. After he had prophesied to the bones, and the bones had come together, bone to his bone, and flesh had clothed them, so that they began to assume their human form, the prophet was bidden once more to prophesy. Not this time to the dead men at his feet, but to the four winds of heaven. So, after you have gathered your material, ordered it, and clothed it with

speech, it is still your poor weak effort, strengthless for the higher purpose of your work. *You need now the breath of the Spirit of God to give life to your message*' ('Lectures on Preaching,' p. 158).

Canning said of Grattan's eloquence that, for the last two years, his public exhibitions were *a complete failure*, and that you saw all the mechanism of his *oratory without its life*! It was like lifting the flap of a barrel-organ, and seeing the wheels—you saw the *skeleton* of his sentences without the flesh on them, and were induced to think that what you had considered *flashes* were merely *primings* kept ready for the occasion.

That the *sacred* orator may experience no such humiliation as that which is thus recorded of a *secular*, let him ponder these words: 'After all possible preparation has been made—both general and particular—the young preacher is yet insufficient of *himself*. The plastic energy—the quickening influence of the *Almighty Spirit* is still needed to put *life, light, and motion* into the inert substance, to make it a vessel of honour meet for the Master's use' (Bridges' 'Christian Ministry').

'The *Bible* is like a transparent vase,' says Dr. Johnker, 'seen to perfection only when lighted up within by *God's Spirit*. So, too, the *preacher* of the Bible is heard to perfection, so far as this is possible, only when lighted up within by *God's Spirit*'* (*Great Thoughts*, October, 1900, p. 353).

* But though both the Bible and the preacher are thus lighted by the Holy Spirit of God, they are neither of them *perfectly* lighted. And the reason is supplied by Bishop Westcott when he asks: 'Did it ever strike you that, as far

Rather should we not say, that the *true* preacher can never be heard at all, if *not* lighted up within by *God's Spirit*? 1st. We may infer this from what Mr. Spurgeon further says upon this subject in his (first) lecture (second series) to his students: '*To us, as ministers, the Holy Spirit is absolutely essential. Without Him our office is a mere name.*' We are the successors of those who, in olden times, were moved of God to declare His Word, to testify against transgression, and to plead His cause. Unless we have *the Spirit of the prophets* resting upon us, the mantle which we wear is nothing but a rough garment to deceive. We ought to be driven forth with abhorrence from the society of honest men for daring to speak in the name of the Lord, if the *Spirit* of God rests not

as we *men* are concerned, *perfect light* would be the same to us as *perfect darkness*? Being what we are, we need a *mixture* of the two' (to see by). Nevertheless, the measure of the Spirit's light, at least in the *Bible*, is sufficiently perfect both to warrant Dr. Ker's simile and Bishop Westcott's impressive tribute, as conveyed in this, another of his wise sayings: 'I only once had conversation with Professor —, and he professed that he wanted the Bible to be read *like any other book*. I ventured to say that I had always tried to read it like any other book; and it was because I had done so that I had come to the conclusion that it was *utterly unlike* any other book in the world.' But upon these two points in particular—viz., 'The Spirit and the Scriptures,' and 'Is the Bible as another book?'—I beg to refer my readers to Dr. Moule's '*Veni Creator*,' pp. 47-50, and, as connected with the *second* question, Crabbe's Tale XXI., '*The Learned Boy*,' especially p. 213, paragraphs 4 and 5. Upon *all* the *practical* subjects of the Holy Spirit, '*Veni Creator*' should be carefully studied (published by Hodder and Stoughton).

upon us. We believe ourselves to be spokesmen for Jesus Christ,* appointed to continue His witness upon earth ; but upon *Him* and His testimony the Spirit of God always rested, and if it does not rest upon *us*, we are evidently not sent forth into the world as He was. At Pentecost, the commencement of the great work of converting the world was with flaming tongues and a rushing, mighty wind, symbols of the presence of the *Spirit*. If, therefore, we think to succeed *without* the Spirit, we are not after the Pentecostal order. If we have not the *Spirit* which Jesus promised, we cannot perform the commission which Jesus gave.'

'*The lack of distinctly recognising the power of the Holy Ghost lies at the root of many useless ministries.* The forcible words of Robert Hall are as true now as when he poured them forth like molten lava upon a semi-Socinian generation : 'On the one hand, it deserves attention, that the most eminent and successful preachers of the Gospel in different communities, a Brainerd, a Baxter, and a Schwartz, have been the most conspicuous for simple dependence on spiritual aid, and on the other hand that *no success whatever has attended the ministrations of those by whom this doctrine has been either neglected or denied.* They have met with such a rebuke of their presumption, in the total failure of their efforts, that none will contend for the reality of the Divine interposition, so far

* And as such should sing with St. Patrick : 'Christ with me, Christ before me, Christ behind me, Christ within me ; Christ beneath me, Christ above me, Christ at my right, Christ at my left.'—Quoted by Dr. Stalker.

as *they* are concerned ; for when has the arm of the Lord been revealed to those *pretended* teachers of Christianity, who believe there is no such arm ? We must leave them to labour in a field respecting which God has commanded the clouds *not to rain upon it.*'

2ndly. To similar men, and in a similar strain, did Martin Luther address himself when he said to Bullinger and other sectaries: ' By this your error you cut in sunder the Word and the Spirit. *You separate those that preach the Word from God who worketh the same.* And you think that the Holy Ghost is given and worketh without the Word. You will not yield that *God's Word is an instrument through which the Holy Ghost worketh and accomplisheth His work.* The devil seeth and feeleth that the *external* Word and preaching in the Church doth him great prejudice, therefore he rageth and worketh these errors against the same. But I hope God ere long will look into it, and will strike down the devil with these seducers. I say that the preacher's words and the Sacraments are not *his* words nor works, but they are *God's* words and works. *We are only the instruments, fellow-workers,* or God's assistants through whom God worketh and finisheth His work.*' This reminds me of a good story of Thomas Carlyle. It was one of his favourite quotations: 'Aweel, Donald, God will bring a'richt.' 'Hech, sir ! but we must *help* Him to do it.' God has not chosen to bring

* 'We then, as *workers together with Him*, beseech you also that ye receive not the grace of God in vain,'—2 Cor. vi. 1.

things all right without us. He gives us the honour of *a partnership* in the great work of making His Kingdom come. But let us not forget that a partnership implies at least two members, which, in this case, happen to be Divine and human. And Luther does but contend for the *pre-eminence of God* in this holy partnership when he further says, '*God Himself preacheth, absolveth, and administereth the sacraments.*' As our Saviour Christ saith, 'Whoso heareth you heareth Me.' Likewise, 'It is *not you* that speak, but the *Spirit of your Father* which speaketh in you.' 'I am sure,' he continues, 'when I go up to the pulpit to preach that it is *not my* word which I speak, but my tongue is the pen of a ready writer.' Therefore we must not part God and man according to our natural reason and understanding. In like manner, every *hearer* must conclude and say, '*I hear not St. Paul, St. Peter, or a man, speak, but I hear God Himself speak,*' etc.

Bullinger, attentively hearkening to this discourse of Luther, fell down flat on his face to the ground, and uttered these words : 'Oh, happy be the time that brought me hither to hear the Divine discourse of this man of God, a chosen vessel of the Lord to declare His truth. And now I abjure my former errors, finding them beaten down through God's infallible Word, which, out of his (Luther's) mouth, hath touched my heart and won me to His glory.' After he had uttered these words lying on the ground, Bullinger arose and clasped his arms about Luther's neck, both of them shedding joyful tears (Luther's '*Table-Talk,*' pp. 42-47).

3rdly. Upon this all-important subject of '*God—the Holy Ghost—in our ministry*, I feel that to the views of such very celebrated preachers as those we have just heard, I must add the views in particular of two distinguished men of letters. And, first, those of M. Guizot, as given in Arthur's '*Tongue of Fire*.*' 'Compare, I pray you, gentlemen, the sacred eloquence of the sixth century with *modern pulpit eloquence*, even in its most palmy days, in the seventeenth century. I said just now that in the seventh and eighth centuries the character of literature had been that it ceased to be a literature—that it had become, in fact, a *power*; that in writing and speaking men concerned themselves only with *positive and immediate results*; that they sought neither science nor intellectual pleasure; and that on this account the age had produced nothing but sermons or similar works. This fact, which shows itself in literature in general, is imprinted upon the sermons themselves. *Those of modern times have a character evidently more literary than practical*. The orator aspires much more after beauty of language, after the intellectual satisfaction of his auditory, than to act upon the deeps of their souls, to produce *real effects*, notable reforms, efficacious conversions. Nothing of this sort—nothing of the *literary* character in the sermons of which I have just been speaking to you; not one thought of expressing themselves nicely; of combining images and

* The full title of this splendid little book is '*The Tongue of Fire; or, the True Power of Christianity*,' by W. Arthur, M.A., pp. 306-309.

ideas with art. *The orator goes to the point; he wants to do a work; he turns and turns again in the same circle; he has no fear of repetition, of familiarity, not even of vulgarity. He speaks briefly, but recommences every morning. THIS IS NOT SACRED ELOQUENCE; IT IS RELIGIOUS POWER.*

Immediately following this quotation the author of 'The Tongue of Fire' himself observes: 'Whenever we are tempted to think that fruitfulness is only to be looked for in connection with superior attainments, *the image of Peter preaching in Jerusalem*, and of that vast multitude in tears before him, should rise into our view.' And 'tis here that we should note, secondly, what Principal Rainy has to say. It is this: '*New Testament preaching dates from the day of Pentecost. Tongues of fire rested on the assembled Church, and they began to speak with other tongues, as the Spirit gave them utterance. The Word of God, the testimony of Jesus, the Gospel of our salvation, preached in tongues of men of every race, was to be the form of power by which the Kingdom, in our dispensation, should spread abroad and prevail. But the tongues were tongues of fire. The fire is, first of all, the Holy Spirit, whose quick, pure, and living presence it denotes. But, then, it is intimated that human minds, as they uttered themselves to their fellows, and human speech in that utterance, were to prove capable of taking fire, so as to brighten and burn with the truth and power of God's Spirit. Such was the kind of preaching that was set a-going at Pentecost, and by it the*

world was won. Other forms of influence were not to be excluded, but *this was to have the chief place.* The word of power, coming burning-hot out of the living mouth of a believing man, is the leading form in which *the Spirit's presence* is ever more to make head in the Church against the world, and is to carry the Church on in her mission in the world. This gives us *the fundamental view of our work as preachers*, and nothing more is needed in order to illustrate its dignity and glory.*

‘When noting our own poor efforts,’ reflects Mr. Arthur;† ‘when seeing how tamely the precepts of Sinai, or the songs of Bethlehem, have fallen upon men from our lips; seeing, that after our closest thinking, we have seemed as those who beat the air; that, after seeking converts, we have only gained credit; that, when looking for multitudes to be seized with the thought, “*What must I do to be saved?*” we have only sent them away to discuss our faults or our merits, with here and there a heart touched and contrite; when years have thus passed away, and *there has been no great awakening* to show that there was a *power* and a *God* in the midst of the Church, we may have been led to ask, “How could lips like ours move mankind? True, Apostles and prophets

* Quoted by Dr. Stalker in his ‘Preacher and His Models,’ p. 24, Introduction.

† When but a young Christian, I well remember a most eloquent preacher and successful soul-winner, named the Rev. John Warwick, declaring that whenever he felt himself spiritually ‘run down,’ he went to Arthur’s ‘Tongue of Fire’ for his tonic, and got it there.

moved them. True, Whitefield, Wesley, and their coadjutors moved them. But, then, *they* were the wonders of their age, the seraphim of earth." But *what made them seraphim?* They were once no mightier than others, as to converting souls. *Unbaptized with fire*, or but slightly touched, their tongues might have charmed, fascinated, set the world discussing their gifts and extolling their abilities; but *they would never have shot fires into the souls of men*, burned by which the stolid would roar and the stoical melt, the sedate smite upon his breast, and the corrupt cleanse himself. Perhaps, without the baptism of fire, they would never have gained even the airy fame of orators. *Their very eloquence may have come chiefly from the Spirit of God.* At all events, it was that fire which raised the orator into the Apostle, and made their words sound as if Christ's first messengers were risen from the dead.'

II. But returning to the young preacher once more, and to quote the Bishop of Ripon again: 'Around you, wherever you are, in the city parish, or in the scantily-peopled village, THERE IS THE PRESENCE OF THAT DIVINE SPIRIT, in "whom we live, and move, and have our being" (Acts xvii. 28). From all quarters, and in every lonely or crowded place, does *the Spirit of God move in the spirit of man.**

* 'Tennyson, walking with his niece over the breezy downs at Freshwater, began talking of *God's presence*, and told her that he was as sure of it as that the disciples had the Christ with them on the road to Emmaus. His niece replied, that she thought the presence of God would be awful to most people, but he answered: "I should be sorely afraid to live my life without God's presence." Yet, how little occasion

‘*He will preach best who prays most*, and who, after the most careful preparation, relies not on *self*, but on that *Spirit* who can make our dead thoughts to live ; and can quicken the nerveless hearts of multitudes, till, filled with the vital force of heaven, they become mighty forces for good, and stand before the world, an exceeding great army of God.’

Practically the same thing is said by Edmondson : ‘When your plan is formed, and when all your materials are collected, *enter on your work in humble dependence upon God*. And when the mind is brought into action, many new ideas, which never occurred before, may naturally arise out of your subject, and others may be suggested by the *Holy Spirit*. In these cases, be under no restraint, but give full scope to your mental powers ; and *follow the guidance of the Holy Spirit*. Study your addresses with as much care as if the whole work depended on your own exertions, but *after all your exertions, trust in the Lord*, and leave yourselves wholly in His hands.’

A Lord Chancellor returned from hearing the sermon of one who afterwards became a bishop ; and he remarked to his friend : ‘This man has neither intellect nor eloquence ; but I never

there was for such fear, not only on Tennyson’s part, but on the part of any man, is taught by another great poet. Thus, James Russell Lowell sings :

“For a cap and a bell our lives we pay,

Bubbles we buy with a whole soul’s tasking :

’Tis heaven alone that is *given* away,

’Tis only *God* may be had for the *asking*.”

MACKEY.

listened before as I have listened *to-day*.' 'Among the last words we say before going to our pulpit on Sunday,' remarks the Bishop of Truro, 'is this confession of Faith: "I believe in the Holy Ghost, *Who spake by the Prophets*." And the first act of faith that follows it is the *sermon*. "Blessed is (he) that (believeth), for there shall be a performance of those things which were told (him) from the Lord"' (St. Luke i. 45).

You say, 'I am not eloquent, I am slow of speech, and of a slow tongue.' Well, you are not the first prophet who has said the same words. And the same answer follows hard upon them still: 'Who hath made man's mouth, or who hath made the dumb, and the deaf, and the seeing, and the blind? Have not I, the Lord? Now, therefore, go, and I will be with thy mouth, and teach thee what thou shalt say' (Exod. iv. 11, 12). A preacher once began a famous sermon by thanking God aloud for the *slowness* of the tongue of Moses, which proves 'that it was not,' as Dr. Gott says, 'the *eloquence* of Moses that led up Israel out of Egypt, but *Moses himself* powerfully *conscious of his weakness*.'

It is *you*, not your lips, that are the herald of your Lord. *Not the wisdom of men*;* not

* 'The chief surgeon of France once boasted to Sir Astley Cooper that he had performed a particularly difficult operation no less than a hundred and sixty times! But when he was asked as to the *results*, he made the confession that, in every case, the patient had lost his life, but *the operation was very brilliant*! It is not the *brilliance* of our witness, but its *saving power* that is its true value. *Wisdom of words* may blunt even the might of the Cross and make it of no effect.'—MACKAY.

enticing words, neither flowing language, nor exquisite illustration ; neither Carlyle's mighty roughness, nor Wilberforce's irresistible voice—but *you*, your own very self, your spirit, akin to the (Divine) Spirit possessed with the mind of Christ ; and your lips touched, not with the golden harps of heaven, but with a coal of absolving fire from off the altar. We should never forget, that what is true of God's servants *past*, is, in certain things, true of God's servants *present*. If 'holy men of old spake as they were moved by the Holy Ghost' (2 Pet. i. 21), so should holy men of to-day speak as *THEY* are moved by the Holy Ghost, seeing that spiritual necessities, and the supplies of them, are peculiar to no one age, but distributed through all the ages ('The Parish Priest of the Town,' p. 75).

'What an instrument did the *pulpit* become in such hands as those of Luther, Calvin, Knox, Latimer, Ridley, and others!' says Dean Ramsay.* 'With them, however, there was this difference, as compared with ordinary preachers. They proclaimed truths which they knew might cost them their life, or their liberty ; and, with many of their day, what they uttered in the *pulpit* with their lips, they sealed on the scaffold with their *blood*.' Under these circumstances, as well as being appropriate, it was only most natural that *such* preachers should take *God—Christ—the Holy Ghost*, with them into the *pulpit*. But as it is no less appropriate, so it should be no less natural, all things considered, for the preachers of our—only outwardly safer—time also to take *God* with them

* 'Pulpit Table-Talk,' p. 99.

into the *pulpit*. If Bossuet never entered the pulpit without prayer, how shall infinitely lesser men presume to do so? How dare any of *us* go to the pulpit, if *God* be not with us? At least, the first preachers did not make this mistake, for '*they* were all *filled with the Holy Ghost*'* (Acts ii. 4).

'When Essex came back from Ireland under the Queen's displeasure, he consulted Lord Bacon with a view to ascertain whether Her Majesty's wrath was likely to be lasting. His lordship replied, "To speak truth, *nubecula est* (it is but a cloudlet), and if the cloud descend it will melt in mist; but if it go upwards, it will come down in rain." "It is the same with our work," observes the narrator of the story (Dr. Boyd Carpenter), "*nubecula est*." If we allow it to drop earthwards, it will vanish in profitless mist; but if, after the *most careful* and *thorough* preparation in the study, we lift it upwards in *earnest prayer* to God, for His blessing upon what we have prepared, and *especially for His presence with us in the pulpit*, our work will infallibly rise to the throne of God. He will touch it with *His inspiration*; and, *filled with His Spirit's power*, it will descend in refreshing rain upon the thirsty hearts of men.'

At all events, was it not so with the preaching of Mr. D. L. Moody? His addresses were in a pre-eminent degree as a refreshing rain upon the thirsty hearts of men. And were *they* not *filled with the Spirit's power*? Indeed, was not this,

* See chap. i. in 'Words to Winners of Souls' (published by Nisbet and Co., Berners Street, price 4d.).

according to our own showing, *the true secret of his phenomenal success*? In other words, did not Dwight Moody take God with him whenever he preached? And, if he left his *notes* at home, he never left his *Bible* behind—the Bible that he searched so well and loved so deeply.

III. Thus exemplifying the qualities of the *sacred* orator, as Lord Russell did those of the *secular*, I do not think I ought to omit giving *here* a brief sketch of Moody as A GREAT PREACHER (written by the Rev. T. A. Seed, in *Great Thoughts* for October, 1900): ‘Mr. Moody was a much more interesting man than might have been supposed. *Devoted*, as he was, to his evangelistic work; *absorbed*, as he habitually was, by his “soul-saving passion,”* nothing human or Divine was alien to him; his interests were broad as human life, his sympathies as deep as human needs. No one can read his life-story without loving the man, and being intensely interested in his life and work. I do not hesitate to call him a “great man,” one of the greatest of his generation. He has been

* An intimate friend of Turner’s, while travelling in the Jura, came to an inn where the artist had only just before entered his name in the visiting-book. Anxious to be sure of his identity, and to be in pursuit of him, he inquired of the innkeeper what sort of man the visitor was. ‘A rough, clumsy man,’ was the reply, ‘and you may know him by his *always having a pencil in his hand*.’ This was the secret of Turner’s eminence. He was a man of one engrossing, absorbing pursuit. He excelled in his art because he could say, ‘This *one* thing I do.’ So was it with Moody in all these respects, but especially in *this*, that you might have known him by his *always having a Bible in his hand*—the Spirit’s pencil.

called "The great heart of modern Evangelism." But his greatness was not merely emotional : he was great in his *simplicity*, in his *sincerity*, in his *devotion*, in his concentrated energy of will and purpose, in saving common-sense, in preaching sagacity. A life more fruitful in the highest good has not been lived in this nineteenth century. To have preached to a "hundred millions," in all ranks and classes, was the smallest part of his work. The Institutions he has founded, and the agents he has trained, together with the impulses and inspirations he has generated in the Churches throughout all the world, will mould appreciably the coming century. To sneer at him, and at his methods, is both cheap and easy ; his limitations are so obvious ; nor has his influence been an unmixed good. I can quite understand the remark of the *Spectator* that "Christianity would be but poorly served if all its preachers were of the Moody type." So men once spoke of Spurgeon ; and subsequently called him "The Mighty Baptist." Similarly, now he has gone, at least all honest men must think of *Moody* as "*The Mighty Evangelist*." Albeit, his greatness was not intellectual. He knew where his strength lay ; and, as Dr. Stalker advises, in his "Preacher and His Models," cultivated his *strong side*, or used the power that God had given him with unselfish and unstinted devotion, and with what can only be described as *marvellous success*.*

* 'When Mr. Moody held in Birmingham the series of remarkable evangelistic meetings which so intensely stirred that city, Dr. Dale, who was warmly sympathetic, yet greatly

I will add the tribute of two preachers, like Moody himself, world-wide in their reputation, though not precisely in the same sense. The *first* is Dr. Cuyler, who says : ‘If I were called upon to name *the two most thoroughly typical Americans of the nineteenth century*, I should not hesitate to name *Abraham Lincoln* and *Dwight L. Moody*. When the nation’s life was to be preserved, and its liberties secured, Almighty God called a poor boy from the log cabin in Kentucky, cradled him on the rocks of hardship, gave him the great West for his University, and then anointed him to be our Moses to lead us through a sea of blood to a Canaan of freedom. In like manner, the Almighty called the farmer boy on the banks of the Connecticut, gave him for his education “only One Book”; filled him with *the Spirit of Christ Jesus*, then sent him out, as the Herald of Salvation, until Great Britain hung on his lips !

amazed at *the marvellous results which it produced*, once said to the famous evangelist, that the “work *must be of God*, for he—the Doctor—could see no real relation between him (Mr. Moody) and the work that was done.” That is ever the proof conclusive of the *Spirit’s presence and active power*. Peter disclaimed all honour for the healing of the lame man. Paul for ever protested, “I, yet *not I*, but the grace of God that is in me.” In all truly Divine blessing and success, there is something which cannot be attributed to merely human causes. Paul plants ; Apollos waters ; but the *increase* ? Ah ! *that is God’s sovereign gift*. But so thought not Hadrian VI., for when he built a college at Louvain, he wrote over its doorway, “Utrecht planted me, Louvain watered me, but *Hadrian* gave the increase.” A Christian man, catching sight of this as he passed, remarked sadly, “Ah, me ! they have left *no room for God* to do anything.”—MACKAY.

Lincoln and Moody possessed alike the gift of an infallible common-sense. Neither of them ever committed a serious mistake. They were alike in being masters of the simple, strong Saxon speech, the language of the people, and of Bunyan—the language that is equal to the loftiest forensic or pulpit eloquence. Lincoln's huge, loving heart gushed out in sympathy with all sorts and conditions of men, and made him the best beloved man in America's history. And Moody's big, loving heart, *fired with the love of Jesus*, made him a master of pathos that brought weeping multitudes before his pulpit. Finally, Lincoln, the liberator, went to his martyr's crown, carrying four millions of shattered manacles in his hands. Moody, the liberator of immortal souls from the fetters of sin, fell a martyr to overwhelming work, and went up, to be greeted at the gates of glory by thousands whom he led from the cross to the crown.*

The second testimony to Moody is by the late Professor Drummond: 'Simple as this man was, and homely as are his surroundings, probably

* Of the writer of this sketch—Dr. Cuyler (U.S.A.)—a very pretty story is told in connection with the celebrated seer of Chelsea. The story is as follows: 'The worthy Doctor, fresh from America, I believe, came one day to visit him. Carlyle was in one of his gruff moods, but came down at once from his garret, holding Cuyler's note of introduction in his hand! On entering, he seemed struck with the diminutive stature of the popular divine, and said, half unconsciously: "Dr. Cuyler, you are a *very* small man to be so far from home!" This naturally nettled the little man, and partly accounts for a rather cantankerous sketch of the great writer which shortly after appeared.'—*Great Thoughts*.

America possesses at this moment (Moody was then alive) no more extraordinary personage. Not even among the most brilliant of her sons has anyone rendered more stupendous or more enduring service to his country or his time! Whether estimated by the moral qualities which go to the making up of his personal character, or the extent to which as a preacher he has impressed these on whole communities of men on both sides of the Atlantic, there is, perhaps, no more truly great man living than Dwight L. Moody. There is no large town in Great Britain, and but few in America, where this man has not gone and lived, and where he has not left behind him personal inspirations, which live to this day—inspirations that from the moment of their birth have not ceased to evidence themselves in furthering domestic happiness and peace, in charities and philanthropies, in social, religious, municipal, and even national service.'

The last chapter in the first part of this book being upon the *Holy Ghost*, it would be scarcely possible to close it with words more appropriate than those with which the Bishop of Durham concludes his 'Veni Creator.' They are a portrait, too, though not of an eminent American, but of a distinguished Frenchman, and are as follows: 'More than thirty years ago that great man, great thinker, great preacher, and, above all, as *best* of all, great *saint*, Adolphe Monod, lay on his sorely suffering and comparatively early deathbed at Paris. Led in his youth, through experiences of complicated doubt and profound melancholy,

to the foot of the atoning Cross of a Divine and personal Redeemer, to the solemn and glad experiences of the work of the Spirit in the believer's life, and to a holy submission and repose before the whole revealed truth of our salvation by grace, he had spent his years and used all his great gifts of intellect and of heart "in the defence and confirmation of the Gospel," with the one longing, loving desire to bring others into the peace and certainty *he* had found, and to build them up in it.

'Now he (Monod) was dying at the age of fifty-four. His beloved ministry was over, and he was looking back on work and onward into the heavenly rest from his Pisgah-top of suffering.

'One day, in the midst of much physical distress, a few words escaped him; they were his brief summary of a Christian's peace, strength, aim, and all. I close'—the words are those of the author of 'Veni Creator'—'I close by repeating them, and invite my reader with me to make them (as, if a young preacher, he *should* do; and if he would be successful, simply *must* do) the motto, not only of our *death* hereafter, but of our *life* this day :

“ALL IN CHRIST ; BY THE HOLY SPIRIT ; FOR THE GLORY OF GOD. ALL ELSE IS NOTHING.”

PART II.

DELIVERY, OR HOW I GIVE MY ADDRESSES

CHAPTER XIII.

WITH ATTRACTIVENESS, OR DUE REGARD TO STYLE

‘Words *fitly* spoken are like apples of gold in pictures of silver.’

‘**W**AS it not the impassioned delivery of *Demosthenes*, to which his rival *Æschines* has left such a remarkable and honourable testimony, that gave resistless persuasion to his speeches? Was it not the indignant countenance, the animated tone, and the judicious action of *Cicero*, which communicated such commanding influence and powerful weight to his arguments when he confounded the audacious Catiline? And was it not the dignified air and the persuasive mildness of *Massillon* which added to his religious instructions so much force, when he drew from Louis XIV. a confession of the power of sacred eloquence?

‘He who aspires to become a *good public speaker*’*

* On ‘The Art of Speaking,’ chap. iii., p. 32, in ‘The Actor’s Art,’ the author, J. A. Hammerton, truly observes :

must make *judgment* the rule of his conduct, for no attainments can secure reputation without it. *Nothing ought to be carried to an extreme.* The *flights of imagination* must be restrained by *discretion*; and *propriety* must give laws to every effort. Thus will he take *the surest, or most reliable, road to excellence*—he will be bold, not rash; serious, but not severe; gay, though not frivolous; copious, without redundancy; and sublime, without extravagance or bombast. *An adherence to the proper rules of the art—of public speaking—will be his safest guide*, will improve every natural endowment, and add the advantages of experience to the gifts of nature.*

I. 'Let me now come to a closer view of the preacher's work, and I will be as practical as possible.† I have besought my brother to let nothing tempt him to push his preaching into a neglectful corner. Let me now beseech him to remember that he must not only be a diligent preacher, but do his best to commend his preaching to his people; to be *in a right sense* ATTRACTIVE. I deliberately say *attractive*. It is only too possible, however, to aim at attractiveness by

'The ability to speak *correctly*—by which is meant, to give every spoken word its relative value in emphasis, to accentuate the proper syllables, and to pronounce each word as orthoepy demands—should be (and is) one of the first essentials in any person aspiring to histrionic distinction.' Yet how much more to one aspiring to *oratorical* distinction, and most of all to him who aspires, as every true preacher does, to distinction in the *pulpit*!

* Kett on 'Eloquence,' vol. i., p. 210.

† 'To My Younger Brethren,' p. 236, by Dr. Moule.

bad methods. We may tone down the Gospel message, leaving out unpopular truths, and try to attract the people so. We may strive to attract them by doubtful external accessories, which, after all, will rather attract attention to *themselves* than to the message and the Lord. . . . But none the less, IT IS EVERY CLERGYMAN'S PLAIN DUTY TO MAKE HIS PREACHING, SO FAR AS HE CAN, LAWFULLY ATTRACTIVE. IT IS THE CLERGYMAN'S DUTY TO SEE THAT HE PREACHES CHRIST CRUCIFIED; and the offence of the Cross will always occur, sooner or later, in such preaching; but it is his duty to see that there is no other "offence" in it, so far as he can help it.'

If one is to speak to any audience so as really *to be attractive*, many things will be necessary, of which one at least must be especially insisted on. *Care must be bestowed on ELOCUTION*,* not, of course, in any slavish sense, but, at all events, so as, first, *to make disagreeable mannerisms impossible*; and, secondly, *accurate pronunciation habitual and easy*. This is the minimum of requirement in the case of all who aspire to become possessed of the 'golden tongue.' And such aspiration, as well as legitimate, is, in a high degree, commendable, in the *sacred* no less than in the *secular* orator. Of this more than sufficient proof is afforded by the bare names of such illustrious examples as Ambrose, Augustine, Basil, the Gregorys, but, above all, of Chrysostom. With these names

* See 'Pulpit Elocution,' by L. M. Bonkyl (published by City of London Publishing Co., price 1s.). Also 'The Art of Speaking,' p. 32, in 'The Actor's Art,' by Hammerton.

may be coupled the words of Cicero : 'When one has found out *what to say*, and *in what order*, there still remains by far the greatest thing, and that is "HOW TO SAY IT."' In this Cicero includes style, and delivery, or elocution. *STYLE is the manner in which a person expresses himself by means of words, whether spoken or written.* It is, therefore, a reflection, or picture, of the author, or orator's mind.* As eloquence derives its chief excellences from style, it is of the greatest importance to the preacher to be well acquainted with its various kinds. *Style is sometimes divided into three grades : (1) the low, or plain ; (2) the middle, or temperate ; and (3) the lofty, or sublime.* As, however,

* 'Of course *every man has his own style*, as every man, it has been wittily observed, has his own nose. "Le style c'est l'homme." What Buffon meant, I assume, is this : that the mind and temperament of a man—*i.e.*, those things which make up his *personality*—are the characteristics which impress upon language that which we call style' (Lat. *stylus* ; Gk. *στυλος*—pen of ancient Romans).

'The whole *nature* of the man,' wrote the late Archbishop Magee, 'will give him his own style, and nothing else will give it.'

'Yet,' asks Dr. Ford, 'to what end did Demosthenes seven times copy out the works of Thucydides? Was it not to acquire the qualities of a particular style peculiar to the Greek historian that commended themselves to the orator?'

To which may be added the view of Dr. Stalker, who affirms that '*style is simply the beauty of the truth itself*, when you have gone deep enough to find it ; and the worst condemnation of a careless and unattractive style is that it does the truth injustice.'—'Extempore Speech,' pp. 44 and 83.

On the whole subject of 'style,' however, the author advises the young preacher to get and study carefully Minto's 'Manual of English Prose Literature,' especially the *Introduction*, pp. 2-28 (published by Blackwood and Sons).

these three divisions may be found to be too theoretical, it may be better to adopt a more marked distinction by separating style into the 'plain' and the 'grand.' 1. A PLAIN style is that of which the words are direct, and strictly proper. It does not sink to those which are vulgar, nor does it rise to those which are lofty. *Simplicity* and *ease* are its peculiar beauties; and the choicest examples of it are found in the works of Xenophon and Cæsar, and the sermons of Secker and Wilson. They are

'Veiled in a simple robe, their best attire,
And beyond the pomp of dress.'

THOMSON'S *Seasons*.

2. The 'GRAND' style belongs to those subjects which admit all the splendour, force, and dignity of composition. It is the soil which is favourable to the growth of the fairest flowers of eloquence. Here the most select words, flowing periods, and bright, animated tropes and figures find their appropriate place. The Dialogues of Plato, the Speeches of Livy, and the most admired Orations of Demosthenes and Cicero, afford the best examples.

Another distinction is that of the 'sublime' and 'pathetic.' (a) The SUBLIME style includes thoughts only which relate to Divine subjects or works of Nature. *Dignity* and *majesty* are the proper qualities of this style, both as to the thought and the expression. This may be best illustrated from passages of Holy Scripture, the 'Iliad' of Homer, and the 'Paradise Lost' of Milton. (b) The PATHETIC is that which exercises power over the emotions and passions. Here we are interested,

agitated, and carried along with the speaker or writer, wherever he chooses to lead us ; we love, detest, admire, resent, as he inspires us, and are prompted to feel with fervour, and to act with energy, in obedience to the particular impulse which he gives to our minds.* Quintilian calls this *the power of 'moving the passions,'* and regards it as *the soul and spirit of his art*, for the proper use of the passions is not to blind or counteract the exercise of reason, but to move in conformity to it. If an improper impulse be sometimes given to them (*i.e.*, to the passions), it is not the fault of the art, but of the artist. That the pulpit admits this species of eloquence is clear from the sermons of Masillon and Bourdaloue.

THE ORNAMENTS OF COMPOSITION *are divided into tropes and figures.* A 'trope' (Latin *tropus*, from *τρέπω*, *verto*) is an expression transferred or turned from its proper subject to another, for the sake of ornament. A 'figure' (*figura*, or, as the Greeks call it, *σχῆμα*), is a position of words different from their common arrangement, to express more strongly some emotion of the mind. (1) *The principal 'tropes'* are Metaphor, Simile, Allegory, Hyperbole, Irony, Synecdoche, Metonymy. (2) *The principal 'figures'* are, Interrogation, Prosopopœia, or Personification, Apostrophe, Antithesis, and Climax. Whether these ornaments occur in rude or refined language, they arise, for the most part, from one source, which is *the association of ideas.*

* Kett on 'Eloquence,' pp. 194-199, based upon the 'Encyclopædia Britannica,' Aristotle's 'Rhetoric,' Cicero ('De Oratore,' 'De Inventione'), and Quintilian.

The mind unites those ideas which are most striking, and makes one appear to the fullest advantage by joining it with another. (1) Of their *beauty* everyone must be convinced who has any relish for the Scriptures or the Classics. (2) And their *use* is no less evident; for they raise language above the level of common expression, they fix attention and excite admiration. (3) To them *poetry* and *eloquence* are indebted, not only for their ornaments, but for their very essence. (4) *They make us*, as Aristotle says, *to see one thing through another*; and they increase the pleasures of the imagination by presenting those images which strike us by their novelty, if clear, just, and natural. (5) They are most agreeable when, like flowers from the soil, they arise *spontaneously* from the subject.

On 'style,' however, Lord Rosebery's remarks are equally instructive and interesting. He is speaking of a writer; but *as the true writer is a preacher, so the ideal preacher will be a writer*. The subject of his speech was Robert Louis Stevenson. His lordship observes: 'The first thing I must call your attention to is *the style of the man himself—it was a tool carefully finished and prepared by himself*, in order the better to work the business to which his genius led him.* I dare say

* In an article upon 'Forgotten Kiplings,' the writer says much the same of Rudyard Kipling as Lord Rosebery says of Stevenson, in respect, at least, of the purpose and employment of style. Thus, speaking of the 'turn-overs,' and characterizing them as essentially *Kiplingesque*, he proceeds: 'That is to say, they are in a "jerky," "cocksure," "slapdash," and *familiar style* that is the stock, so to speak, of

many of you may think that 'style' is a light, accidental art of inspiration, which comes easily to a gifted writer. But what does Stevenson say himself? 'Whenever a book or a passage particularly pleased me, in which a thing was said, or an effect rendered, with propriety, in which there was either some *conspicuous force*, or some *happy distinction* in the style, I must sit down at once, and set myself to ape that quality. I was unsuccessful, and I knew it. *I tried again*, and was again unsuccessful, and always unsuccessful. But, at least, in these vain bouts, I got some *practice in rhythm*, in *harmony*, in *construction*, and in the *co-ordination of parts*. I have played the sedulous ape to Hazlitt, to Lamb, to Wordsworth, to Sir Thomas Browne, to Defoe, to Hawthorne,

Kipling's methods. There is even prevalent the cult of the "capital letter," and there is also the trick of "apostrophe." It seems obvious, therefore, that *Mr. Kipling's style was*, to a certain extent, *the creature of his environment*, absorbed out of the medley of Anglo-Indian life. He took a certain style in vogue, modified it, extended it, worked it up, and made it an individual vehicle of his own. *All style is derivative*. Stevenson confessed that his style was, in a way, an "olla-podrida," in which Sir Thomas Browne predominated.'—H. B. MARRIOTT-WATSON (L. D. M.).

And with Mr. Marriott-Watson Mr. George Moore appears to agree, for, writing in the *Pall Mall Magazine*, he says: 'In the "eighties" none knew what world Mr. Kipling was about to reveal. The "world" Mr. Moore assumes is now a known quantity, and he does not think that "noble" and "beautiful" are the words to be applied to it. On the contrary, Mr. Moore suggests the adjectives "rough," "harsh," and "coarse-grained." But there is one quality that Mr. Moore grants to the author of "Kim," and that is *the command of copious language*.'—T. P. W.

to Montaigne, to Baudelaire, and to Oberman.' And to these Stevenson added afterwards, in a later passage, Ruskin, Browning, Morris, Keats, Swinburne, Chaucer, Webster, Congreve, and Thackeray.* And he sums it all up by saying—'that, like it or not, is the way to write.' Mr. Fox said of Mr. Pitt, that, while he himself had always a command of *words*, Mr. Pitt had always a command of the *right words*; and that is the quality that strikes us so in the *style of Stevenson*. I do not know whether his method of acquiring 'style' was easy or laborious. I strongly suspect it may have been *laborious*; but, whichever it was, he—Stevenson—never was satisfied with any word which did not fully embody the idea that he had in his mind; and therefore you have, in his style, something *suggestive*, something *musical*, something *pregnant*, a splendid vehicle for whatever he—the preaching author—had to say. He was not, however, satisfied with *style*, for he

* Evidently Stevenson was determined to be *thorough* or nothing. It recalls the noble words of Garfield with reference to his work as janitor of the Eclectic Institute. 'Jim, I don't see but you sweep just as well as you recite,' said a friend to him one day. 'Why shouldn't I?' James responded. 'I think that the boy who would not *sweep* well would not *study* well.' 'I guess you are right, Jim,' replied the other, 'but few persons carry out the rule. There are certain things about which most people are superficial, however thorough they may be in others.' 'That may be true; I shall not dispute you there,' rejoined James; 'and that is *one reason why so many persons fail of success*. They have no settled purpose to be *thorough*. Not long ago I read in the "Life of Franklin" that he claimed "*thoroughness* must be a principle of action." —'From Log Cabin to White House,' p. 240.

infused into his style a *spirit* which, for the want of a better word, I can only call a spirit of *irony* of the most exquisite kind. He, as you know, adopted a style of diction which reminds us sometimes more of Addison's *Spectator*, or Steele's *Tatler*,* than of the easier and more emotional language of these later days. But as he put into these dignified sentences this spirit, which I must call 'irony,' he relieved what otherwise might have been 'heavy.' That is to say, Stevenson, by developing the quality of his style, which Lord Rosebery defines by the word 'irony,' sought, and did not fail, to make *attractive* a style that, without it, would have been unattractive' (see 'Life of Rosebery,' vol. ii., pp. 1035-1037, by Coates). Or, in the language of Pope, to give his thought

' True expression (that) like th' unchanging sun,
Gleams and improves whate'er it shines upon ;
 It gilds all objects, but it alters none.
Expression is the dress of thought, and still
 Appears more decent, as more suitable.'

' Essay on Criticism.'

Oratory, eloquence, or, which is the same thing, the 'Golden Tongue,' itself but a metaphorical description of the just reward, and noble result, achieved by the diligent and successful student of elocution, is *attractive*, not in the pulpit alone, but wheresoever it is heard. This, in truth, is so generally believed as scarcely to require stating. Nevertheless, we find no less distinguished an authority than Emerson, very fully, and very

* 'As we read in these delightful volumes, the past age returns, the England of our ancestors is revived.'—'English Humourists,' p. 114, by Thackeray.

earnestly, affirming as much. In his characteristic essay on 'Eloquence,' he writes: 'The Welsh Triads say, "Many are the friends of the Golden Tongue." Who can wonder at *the attractiveness of Parliament*, or of Congress, or the Bar, for our ambitious young men, when *the highest bribes of Society are at the feet of the successful orator*. He has his audience at his devotion. All other fames must hush before his. He is *the true potentate*; for they are not Kings who sit on thrones, but they who know how to govern, *i.e.*, with the Golden Tongue. The very *definitions of eloquence* describe its attraction for young men; ay, and for old ones, too. The best of these definitions, however, is that of Plato, Socrates' being too long. *Plato's definition of Rhetoric* is, "The art of ruling the minds of men." '*

Better than defining it, though, Emerson himself *portrays* eloquence, or its *subtle power* and *wonderful attractiveness*,† as few if anyone else

* 'Twas Plato, also, who said: 'So strongly does the speech and the tone of the orator ring in my ears, that, scarcely in the third or fourth day, do I recollect myself, and perceive where on the earth I am; and, for a while, I am willing to believe myself living in the isles of the blessed' ('Beautiful Thoughts from Greek Authors,' p. 259).

† 'I was completely *enthralled* by this wonderful utterance, oblivious, during its delivery, of everything around me save the speaker. Lord Curzon kept the audience interested through the full length of his discourse, yet he only whetted the appetite of his hearers, and at the end of his speech I, for one, felt that I could have listened a great deal longer. When His Excellency sat down amid the plaudits of the audience, I came to the conclusion that I had listened to one of the greatest living statesmen, and to *one of the noblest orations* on India which had ever been delivered.'—Impres-

can ; thus : ' The Koran says, " A mountain may change its place, but a man will not change his disposition." Yet *the end of eloquence* is—is it not? —to alter in a pair of hours, perhaps in half an hour's discourse, the convictions and habits of years. *The orator, or the accomplished elocutionist*, sees himself the organ of a multitude, and concentrating their valours and powers. . . . That which he wishes, that which eloquence ought to reach, is not a particular skill in telling a story, or neatly summing up evidence, or arguing logically, or dexterously addressing the prejudice of the company. No, but *a taking sovereign possession of the audience.*'

One such orator as Emerson portrays, or a concrete case of what he affirms is the orator's true wish, and the purpose of his eloquence, was *Pericles*. For of him it is said, that, when he addressed the Athenian Assemblies, he did not, in the opinion of his contemporaries, merely *convince* his hearers by his persuasive arguments ; but—to use the exalted language of his countrymen—majestic in voice and aspect, and irresistible in force, as if he commanded the elements of heaven, he overpowered the faculties of the astonished hearers with the thunder and lightning of his eloquence (see Lemprière's Class. Dict.).

And closely corresponding to this is Lord Chesterfield's description of *the English Pericles*—the great Lord Chatham : ' His eloquence was of

sions of Lord Curzon's speech, on the occasion of his receiving the freedom of the City of London, by Prince Ranjitsinhji (L. D. M.).

every kind, and he excelled in the argumentative, as in the declamatory style. But his invectives were terrible, and uttered with such energy of diction, and such dignity of action and countenance, that he intimidated those who were the most willing and best able to encounter him. Their arms fell out of their hands, and they shrunk under the ascendancy which his oratorical genius gained over theirs' (Kett on 'Eloquence,' vol. i., p. 214).

Him we call an artist who (as every good elocutionist does) *shall play on an assembly of men as a master on the keys of a piano*; who, seeing the people furious, shall soften and compose them (as Whitefield* did the Kingswood colliers); shall *draw* them when he will (as Beecher could) to laughter and to tears. Bring him to his audience, and be they who they may—coarse or refined, pleased or displeased, sulky or savage, with their opinions in the keeping of a confessor, or with their opinions in their bank-safes, he will have them pleased or humoured, as he chooses, and they shall carry out and execute that which he bids them.†

A literal illustration of such a power over a *tumultuous* assembly is afforded in the following story. Lincoln had been assassinated, and the scene of the French Revolution seemed likely to be reproduced in the streets of New York, had not a man of commanding figure, bearing a small flag in his hand, stepped forward and beckoned to

* 'Whitefield's style, differently from Robert Hall's or Beecher's, was exclusively for *preaching*. His power is lost in the *reading*.'—'Pulpit Table-Talk,' by Ramsay, pp. 116, 117.

† Emerson on 'Eloquence,' in 'Society and Solitude,' pp. 53-55.

the excited throng. Lifting his right arm toward heaven, in a clear, distinct, steady, ponderous voice, that the multitude could hear, the speaker said, 'Fellow-citizens! God reigns and the Government at Washington still lives!' The speaker was General Garfield. The effect of his remarkable effort on this occasion was miraculous! Another said of it: 'As the boiling wave subsides and settles to the sea when some strong wind beats it down, so the tumult of the people sank and became still. As the rod draws the electricity from the air, and conducts it safely to the ground, so this man had drawn the fury from the frantic crowd, and guided it to more tranquil thoughts than vengeance. It was as if some divinity had spoken through him. It was a triumph of eloquence (like Lord Curzon's), a flash of inspiration such as seldom comes to any man, and to not more than one man in a century. Webster, nor Choate, nor Everett, nor Seward, ever reached it. Demosthenes never equalled it. The man for the crisis had come, and his words were more potent than Napoleon's guns at Paris' ('From Log Cabin to White House,' pp. 338, 339).

Obviously, therefore, this *American Pericles*, Abraham Garfield, was just such an artist in an oratorical way as his fellow-countryman, Emerson, portrays—or, pre-eminently an example of *true magnetic power over an audience*.

'The finest description of a speaker known to me,' says Dr. Stalker in 'The Preacher and His Models,' 'is this of Lord Bacon in Ben Jonson's "Discoveries"; and it is evident that it was the *man* rather than the *manner*, or even the *matter*, which

made the impression : “ Yet there happened in my time one noble speaker, who was full of gravity in his speaking. His language, where he could spare or pass by a jest, was nobly censorious. No man ever spoke more neatly, more pressly, more weightily, or suffered less emptiness, less idleness, in what he uttered. No member of his speech but consisted of his own graces. His hearers could not cough, or look aside from him, without loss. He commanded where he spoke, and had his judges angry and pleased at his devotion. No man had their affections more in his power. The fear of every man that heard him was, lest he should make an end.” ’

II. But *no man ever acquired, or ever could acquire, such a power over others, who had not both studied and mastered ‘ elocution,’* and in particular those two branches of it most of all essential to a graceful or *attractive* delivery—viz., PRONUNCIATION and GESTURE.* No speaker would be long heard with pleasure, if with patience, who should closely copy the florid style, circuitous arguments, and technical divisions, of Cicero.† Burke attempted it without success. *Of all examples which antiquity has left, none seems so well adapted to an Englishman as Demosthenes.‡* His orations display a manly freedom of thought, a depth and clearness of judgment, a perfect insight, as well into the business of the State, as into the character of his

* See ‘ Suit the Action to the Word,’ chap. iv., p. 44, in ‘ The Actor’s Art,’ by Hammerton. Also Whately on ‘ Elocution,’ p. 220.

† Kett, vol. i., pp. 212-214.

‡ For a comparison of Demosthenes’ style with Cicero’s, see Fénelon’s ‘ Dialogues,’ pp. 231-232.

countrymen ; and all his ideas are clothed in language rarely figurative, but always energetic. His transitions are bold and forcible. He was aware that his audience would have thought he was trifling with them if he had aimed at mere pomp of declamation, or had scattered over his speeches the common flowers of rhetoric. He was too ardent to be diffuse, and too eager for action to waste his time upon the circuitous arts of persuasion. It was *his great object* to astonish by unexpected flashes of thought, to terrify by lively images of danger, and to convince by the shortest and most conclusive arguments ; and what rendered him still more worthy of imitation, the fire of enthusiastic patriotism animated all his most celebrated speeches. The propriety of recommending *Demosthenes as a model for the young preacher* seems obvious, and is confirmed by *the practice of eminent speakers*. (1) The *Marquis of Wharton*, for instance, caused his son to become one of the greatest and readiest speakers then in England by making him get by heart whole orations of Demosthenes, and then repeat them, with all the graces of action and pronunciation. (2) And there is a tradition in Scotland, that the great *Lord Mansfield*—the Lord Russell of his day—was accustomed, in his early youth, to declaim upon his native mountains the most celebrated speeches of Cicero and Demosthenes,* and his own excellent translations. (3) And such

* For full accounts of these two great orators and specimens of their eloquence, see Wilkinson's 'Greek and Latin Classics in English' (published by Funk and Wagnalls' Co.).

appears to have been the practice, likewise, of the great *Lord Chatham*.

‘For Nature forms and softens us within,
And writes our fortune’s changes in our face :
Pleasure enchants, impetuous rage transports,
And grief dejects, and wrings the tortured soul ;
And these are all interpreted by speech.’*

ROSCOMMON.

These lines, which are a translation of *Horace*† (‘*Art of Poetry*,’ ver. 108), form the basis of an essay in the *Spectator* upon the subject now under consideration. And I do not think I can do better than give the substance of this essay here. ‘*Cicero*,’ says the writer of the Essay, ‘concludes his celebrated books “*De Oratore*” with some PRECEPTS FOR PRONUNCIATION AND ACTION, without

* The *Spectator*, vol. vii., p. 267 ; or No. 541, pp. 267-273.

† *Horace* is thus described by an able writer : ‘Perhaps there is no classic who pleases us more, or who pleases us so long. He has charms for persons of every age ; by the young scholar he is read with delight, and by the old he is rarely forgotten. The reasons seem to be these : *he suited the colours of his composition to the nature of his subjects*. In his “*Odes*” he has sometimes the *ease of Anacreon*, and sometimes the *sublimity of Pindar*. In *his style* he is more perspicuous, and in *his subjects* more varied, than the *Bard of Thebes*. The prophecy of Nereus, the speeches of Juno to the gods and of Regulus to the Romans, and the “*Ode to Melpomene*,” are effusions of matchless spirit and beauty. If we recollect that he has written *Odes* which may dispute the palm with the bards of Greece, *Satires* full of pleasing raillery, *Epistles* which contain the best lectures on men and manners, and an *Art of Poetry* which is the code of criticism and refined taste ; if we observe his good sense, the harmony of his numbers, and the versatility of his genius, it will surely be admitted that he possessed the most ample powers to instruct and to delight mankind.’—KERR, vol. i., p. 151.

which part he affirms that the best orator in the world can never succeed: and an indifferent one, who is master of this, shall gain much greater applause. What could make a stronger impression than those exclamations of Gracchus, "Whither shall I turn? Wretch that I am, to what place betake myself? Shall I go to the Capitol? Alas! it is overflowed with my brother's blood! Or shall I retire to my house? Yet, there, I behold my mother plunged in misery, weeping and despairing!" These breaks and turns of passion, it seems, so observes the essayist, 'were so enforced by the *eyes, voice, and gesture* of the speaker, that his very enemies could not refrain from tears!' 'I insist,' says Tully (Cicero), 'upon this the rather because *our orators*, who are, as it were, actors of the truth itself, have quitted this manner of speaking, and *the players*, who are but the imitators of truth, have taken it up.' Acting upon this hint thus given me, then, I shall here copy *some of the rules which this great Roman master has laid down*; yet so far adapting them to my present purpose as to choose my own *examples*, by which to illustrate these rules.

To proceed, then, I may here remark, that *the design of art is to assist action* as much as possible *in the representation of Nature*, for the appearance of *reality* is that which moves us in all representations; and these have always the greater force the nearer they approach to Nature, and the less they show of imitation. *Nature has assigned to every motion of the soul its perfect cast of the countenance, tone of voice, and manner of gesture*;

and the whole person, all the features of the face, and tones of the voice, answer, like strings upon musical instruments, to the impressions made on them by the mind. Thus the *sounds of the voice*, according to the various touches which raise them, form themselves into an *acute* or *grave*, *quick* or *slow*, *loud* or *soft* tone. These, too, may be subdivided into various kinds of tones, as the *gentle*, the *rough*, the *contracted*, the *diffuse*, the *continued*, the *intermitted*, the *broken*, *abrupt*, *winding*, *softened*, or *elevated*. Every one of these may be employed with *art* and *judgment*, and all supply (the preacher) as colours do the painter, with an expressive variety. 1. ANGER exerts its peculiar voice in an *acute*, *raised*, *hurrying* sound. The passionate character of King Lear, as it is admirably drawn by Shakespeare, abounds with the strongest instances of this kind—*e.g.*,

‘ ——— Death ! Confusion !

Fiery !—what quality ?—why Gloster ! Gloster !
I’d speak with the Duke of Cornwall and his wife. . . .
Are they informed of this ? My breath and blood !
Fiery ? the fiery duke ?’—etc.

2. SORROW and COMPLAINT demand a voice quite different, *flexible*, *slow*, *interrupted*, and modulated in a *mournful* tone, as in that pathetical soliloquy of Cardinal Wolsey on his fall :

‘ Farewell ! a long farewell to all my greatness !
This is the state of man : to-day he puts forth
The tender leaves of hope ; to-morrow blossoms,
And bears his blushing honours thick upon him ;
The third day comes a frost, a killing frost,
And, when he thinks, good easy man, full surely
His greatness is a-ripening, nips his root,
And then he falls, as I do.’

3. FEAR expresses itself in a *low, hesitating, and abject* sound. If the reader considers the following speech of Lady Macbeth while her husband is about the murder of Duncan and his grooms, he will imagine her affrighted even with the sound of her own voice, while she is speaking of it :

‘Alas ! I am afraid they have awak’d,
And ’tis not done ; th’ attempt, and not the deed,
Confounds us !—Hark !—I had the daggers ready,
He could not miss them. Had he not resembled
My father as he slept, I had done it.’

4. COURAGE assumes a *louder* tone, as in that speech of Don Sebastian :

‘Here, satiate all your fury ;
Let Fortune empty her whole quiver on me.
I have a soul, that, like an ample shield,
Can take in all, and verge enough for more.’

5. PLEASURE dissolves into a *luxurious, mild, tender, and joyous* modulation, as in the following lines in ‘Caius Marius’ :

‘Lavinia ! Oh, there’s music in the name,
That, softening me to instant tenderness,
Makes my heart spring like the first leaps of life.’

6. PERPLEXITY is different from all these. *Grave*, but not bemoaning, with an *earnest, uniform* sound of voice, as in that celebrated speech of Hamlet :

‘To be, or not to be : that is the question ;
Whether ’tis nobler in the mind to suffer
The stings and arrows of outrageous fortune,
Or to take arms against a sea of troubles,
And, by opposing, end them ?’

As all these varieties of voice are to be directed by the ‘sense,’ so the ACTION is to be directed by the

'voice';* and, with a beautiful propriety, as it were, to enforce it. (1) The 'arm,' which, by a strong figure, Tully calls the 'orator's weapon,' is to be sometimes *raised* and *extended*. (2) The 'hand,'† by its motion, sometimes to *lead*, and sometimes to *follow*, the words, as they are uttered. (3) The stamping of the 'foot,' too, has its proper expression in contention, anger, or absolute command. (4) But the 'face' is the epitome of the whole man. (5) And the 'eyes' are, as it were, the epitome of the face; for which reason, Tully says, the best judges among the Romans were not extremely pleased, even with Roscius‡ himself in his mask. No part of the body, besides the face, is capable of as many changes as there are different emotions in the mind, and of expressing them all by those changes. Nor is this to be done without the freedom of the eyes; therefore Theophrastus called one who barely rehearsed his speech, with his eyes fixed, an absent actor. *As the countenance admits of so great variety of expression, it requires also great judgment to govern it.* Not that the form of the face is to be shifted on every occasion, lest it turn to *farce* and *buffoonery*; but it is certain that *the eyes have a wonderful power of marking the emotions of the mind*, sometimes by a *steadfast* look, sometimes by a *careless* one; now by a sudden regard, then by a joyful sparkling,

* See Fénelon's 'Dialogues,' p. 99.

† The Greeks comprehended the whole art of elocution under the term *chironomy*, or management of the hands.—Broadus, in 'Preparation of a Sermon,' p. 340.

‡ Famous actor, pleader, teacher and friend of Cicero, 60 B.C. (see Lemprière's Class. Dict.).

as the sense of the words is diversified ; for *action* (*sermo corporis*, as Cicero calls it) is, as it were, *the speech of the features and limbs*, and must, therefore, conform itself always to the sentiments of the soul.

And it may be observed that, in all which relates to the *gesture*, there is a wonderful force implanted by Nature ; since the vulgar, the unskilful, and even the most barbarous, are chiefly affected by this. None are moved by the sound of words but those who understand the language. And the sense of many things is lost upon men of a dull apprehension ; but *action is a kind of universal tongue* : all men are subject to the same passions, and, consequently, follow the same marks of them in others by which they themselves express them.*

There is yet one other thing insisted on by the great Roman orator, in his rules for ‘pronunciation’ and ‘gesture’ ; and that is, THE RIGHT PITCHING OF THE VOICE. He tells the story of Gracchus, who employed a servant with a little ivory pipe to stand behind him, and give him the

* ‘Some action is almost always a *help to attention*, but it proves the very opposite, as soon as it seems uneasy or a mannerism.’—Dr. Moule, in ‘To My Younger Brethren,’ p. 247.

More fully, Professor Broadus observes : ‘*Action must not be excessive* in frequency or in vehemence. To some subjects, occasions, or states of feeling in the speaker, it is natural that the action should be rare and slight. *Too frequent gesture*, like italics in writing and emphasis in speaking, *gradually weakens its own effect*.

‘Hamlet says to the players : “Do not saw the air too much with your hand, thus, but use all gently” ; for in the very torrent, tempest, and (as I may say) whirlwind of your passion, you must acquire and beget a *temperance* that may give it smoothness.’—‘The Preparation of a Sermon,’ p. 342.

right pitch as often as he wandered too far from the proper modulation. 'Every voice,' says Tully, 'has its particular medium and compass ; and *the sweetness of speech consists in leading it through all the variety of tones naturally*, and without touching any extremes. Therefore,' says he, 'leave the pipe at home, but carry the sense of this custom with you.'

III. To the foregoing may be added THE STRONG, PRACTICAL WORDS OF BEECHER. He says, that if a man, by studying pronunciation and gesture, is attempting to make himself simply a great orator ; if his thought of preaching is, how to present the most admirable presence before the people, and how to have tones that shall be most ravishing and melting, and if he considers the gesture that is appropriate to this or that sentence—in short, if he studies as an *actor* studies, and as an actor properly studies, too—he will make a great mistake ; for what are the *actor's ends*, are but the *preacher's means*.*

(i.) On the other hand, *as a man's voice is that instrument by which the preacher has to perform his*

* In 'The Actor's Art' (p. 43), G. H. Lewes is thus quoted : 'Let them—actors—study great speakers.' So speakers, and even preachers, may *study* great actors, but *they must not copy* them. On this point the opinion of Professor Broadus will help us. He says, then : 'For a speaker, and, above all, for a *preacher*, it is a matter of the highest importance that he should resist the tendency to become in part an *actor*, should strive most earnestly to say nothing but what he now *really thinks and feels*. At any rate, the preacher should seek to form mental habits quite different from those of an actor.' These views are confirmed by Goethe :

Wagner. I've often heard them boast, a preacher
Might profit with a player for his teacher.

whole work, ITS EFFICIENCY IS WELL WORTHY OF STUDY. For instance, the voice must be *elastic*, so that it can be used for long periods of time without fatigue ; and the habitual speaker should learn to derive from it the power of unconscious force. There is just as much reason for a thorough drilling of the voice, as there is for the careful training of the muscles of the body, for any athletic exercise. A man often has, when he begins to preach, *a low and feeble voice* : each one of his sentences seems like a poor scared mouse running for its hole, and everybody sympathizes with the man, as he is hurrying through his discourse in this way, rattling one word into the other. *A little judicious drill** would have helped him out of that. If his attention can be called to it before he begins his ministry, is it not worth his while to form a better habit ? A great many men commence preaching under *a nervous excitement*. They, therefore, very speedily rise to *a sharp and hard monotone* ; and then they go on through their whole sermon, as fast as they can, never letting their voices go above or below their false pitch, sticking to that, until they themselves, and everybody else, are tired out.

Faust. Yes, when the preacher *is* a player, granted :
As often happens in our modern ways,
What you don't *feel* you'll never catch by hunting ;
It must *gush out spontaneous* from the soul,
And with a fresh delight enchanting,
The hearts of all that hear control.

* 'I was drilled incessantly in posturing, gesture, and voice-culture.'—Beecher's 'Lectures on Preaching,' First Series, p. 134. See also 'Physical Hints,' Part ii., in 'Everybody's Guide to Public Speaking.'

(ii.) In respect of THE PRESERVATION OF THE VOICE, there is but little to be said. A good healthy man, who maintains wholesome habits, *above all, that of regular, deep breathing*, keeps his neck tough, *treats his head and chest daily with cold affusions*, and does not exhaust himself unnecessarily in overstrained speech, should not find it difficult to preserve his voice in a healthy condition, and that through life. *Always breathe through the nostrils*. The practice cannot be begun too early in life. By this habit the chest and diaphragm become strengthened, and a greater power of control is acquired over the *voice*,* which is vastly improved by *muscular exercise*, and yet more by *singing*.†

(iii.) Then, with regard to POSTURE OR BODILY CARRIAGE. It is not necessary that a man should stand awkwardly because it is natural. It is not necessary that any person, because he may not stand like the statue of Apollo, should stand

* 'The management of the *breath* is all important. Upon *this* the voice depends, and if the voice cannot be sustained, then all is lost.'—'The Actor's Art,' p. 35.

† Luther was a great believer in the power of song or the utility of music. Indeed, he *practised* singing greatly in his own home, and even made use of it in the fulfilment of his great mission. He was led to this last step by a very pathetic circumstance. He heard a poor blind beggar sing a hymn, and either the sweetness of the melody, or the pathos of the performer's sad privation, so affected Luther that he was moved to tears. He gave him all the money he had in his pocket, and resolved to propagate his doctrines by means of Christian song. How much the Reformation owed to that beggar, who can tell? And no less pertinently might it be asked, How much Methodism owes to *Charles Wesley*, who can tell? Or whether *Moody* owed more to *Sankey*, or *Sankey* to *Moody*, who can tell?

ungracefully. If he does, he loses a certain power; for, although he does not need a very fine physical figure (which is rather a hindrance), he should be 'pleasing or attractive' in his bearing and gestures. *What we call naturalness, fitness, or good taste and propriety, are to be sought for.* All these, however, were violated by Bourdaloue. It is said that he would often keep his eyes shut throughout his sermon. His own explanation was, that he was afraid he might see some occurrence, which would distract his attention, and cause him to forget.

(iv.) And the same with GESTURE. There are certain people who will never make any gestures, but they should see to it, that what they do make shall be *graceful* and *appropriate*.^{*} There are others who are so *impulsive* and full of feeling, that they throw it out in every direction; and it is, therefore, all the more important, that their action shall be shorn of *awkwardness* and constrained mannerism. Now and then a man is absolutely *dramatic*—e.g., John B. Gough, who could not speak otherwise. It was unconscious with him. It is inherent in all natural orators; they put themselves at once, unconsciously, in sympathy with the things they are describing.

(v.) *It is important that YOU SHOULD DRILL YOURSELVES, AND PRACTICE INCESSANTLY, so that your gestures shall not offend good taste.* One of my ministerial friends was taken in hand when quite a young man, by an expert, with a view to instructing him in elocution, especially *gesture*, with the result, that

* On Posture, Action, and Gesture, see Spurgeon's Lectures VI. and VII., Second Series, pp. 116-143.

it became part of his very nature ; and, even in private conversation, he riveted attention to what he was saying by actions, at once so ceaseless and yet so graceful, as positively to excite both my admiration and astonishment.

In his lecture on the *Voice* (VIIIth, the First Series, p. 117), C. H. SPURGEON ALSO SAYS: (1) ‘Do not think too *much* about your voice, for the sweetest voice is nothing without something to say. Demosthenes was doubtless right, in giving first, second, and third place to a good delivery ; but of what value will that be if a man has nothing to deliver? A man with the best voice, yet destitute of a well-informed head, and an earnest heart, will be “a voice crying in the wilderness,” in a less Scriptural sense than John the Baptist. The voice of Sankey required the head of Moody. (2) But, on the other hand, do not think too *little* of your voice, for its excellence may greatly conduce to the result which you hope to produce. Plato, in confessing the power of eloquence, mentions the *tone* of the speaker. Exceedingly precious truths may be greatly marred by being delivered in *monotonous* tones. . . . Brethren, ring the whole chime in your steeple ; and do not dun your people with the ding-dong of one poor cracked bell. Take care not to fall into the habitual and common affectations of the present day. Scarcely one man in a dozen, in the pulpit, talks like a *man*.’ The Abbé Mullois remarks : ‘Everywhere else men *speak*.* They speak at the *bar*, and the *tribune* ;

* ‘With the *English* as a race the art of *speaking* has never been very seriously cultivated, and, at the present time, perhaps, less than ever.’—‘The Actor’s Art,’ p. 32.

but they no longer speak in the *pulpit*. *There we only meet with a factitious and artificial language, and a false tone.* This style of speaking is only tolerated in the Church, because, unfortunately, it is so general there : elsewhere, it would not be endured.' Adolphe Monod, on the other hand, says, 'Talk not in the pulpit.' But what Mullois condemns is a *too affected*, while what Monod condemns is a *too colloquial*, form of speaking. *The tone of good conversation*, but that tone heightened and ennobled, appears to Dr. Stalker *the ideal of pulpit delivery*.

(3) In the next place, if you have any *idiosyncrasies* of speech, which are disagreeable to the ear, *correct them*. It is admitted that this is much easier to inculcate than to practise. Yet, to young men in the morning of their ministry, the difficulty is not insuperable. So thought John Wesley, or he would not have said, '*Take care of anything awkward or affected,** either in your gesture,

* '*In walking, standing, sitting, riding, one should take pains to acquire habitual uprightness and ease, and then in public speaking there will be little danger of his assuming any other than an appropriate posture. But there are various faults which, through lack of such habits, from mistaken views of oratory, or from wrong feelings at the time of speaking, many persons exhibit. Quintilian and other writers give warning as to these, and some of them ought to be mentioned.*

'Among the *commonest faults of preachers* is *leaning on the pulpit*. The young preacher with such a tendency may correct it by learning to stand out with nothing before him in other places. *The body should be simply erect. A slight inclination of the head is allowable*, but should disappear as the preacher warms to his subject. *An habitual stoop is a grave*

phrase, or pronunciation. . . . Always speak so as to be heard. Some men are loud enough, but they are not distinct; their words overlap each other, play at leap-frog, or trip each other up. Distinct utterance is far more important than wind-power. To speak too slowly will give your hearers the horrors. Excessively rapid speaking is equally inexcusable. Learn how to pause.†*

fault, as unsightly, and injurious to the organs of speech. To rear back suggests arrogance or conceit. The arms should hang quietly by the side. To fold them on the breast is incorrect, as also to place the hands on the hips. To clasp them on the abdomen is offensive, or behind the back ungraceful, whilst to thrust them either into the coat or breeches pocket is vulgar or inelegant. To stand, as many do, with one hand in their bosom and the other playing with their watch chain or buttons, like Andrew Fuller, is undesirable.

'The feet should neither be far apart, like a sailor's, nor in immediate contact. The Roman orator stood with the left foot forward because he bore up the toga with his left arm, and the ancient soldier advanced the left foot because his left arm carried the shield. No similar causes now exist for regularly advancing the left foot. We must beware of "striking an attitude," like Corporal Prim; likewise of fidgeting about, stamping with the foot, rocking to and fro, beating the Bible, and otherwise misapplying the hands, as, e.g., in fluttering, shoving, clenching, and clapping them. Lastly, never make any gesture from calculation. All must be spontaneous, or it will not be natural.'—'The Preparation of a Sermon,' by Professor Broadus, pp. 337-342.

** Dr. Stalker thinks that 'many Scotch preachers fail through lack of pace in the delivery. The interest is lost in the pauses between the sentences. A slow delivery is only effective when a thought is obviously being born, for which the audience is kept intensely waiting.'*

† 'Speaking of Edmund Kean, G. H. Lewes says: "One of his means of effect was to make long pauses between certain phrases."—'The Actor's Art,' p. 41.

And remember that your audience ought not to know that you breathe at all. *The process of respiration should be as unobserved in the speaker, as the circulation of the blood. Do not, as a rule, exert your voice to the utmost in ordinary preaching.* When persons can hear you with half the amount of voice, it is as well to save the superfluous force for times when it may be wanted. *Observe carefully the rule to vary the force of your voice. The old rule was to begin very softly, gradually rise higher, and bring out your loudest notes at the end. Let all such regulations be blown to pieces at the cannon's mouth; they are impertinent and misleading. Speak softly, or loudly, as the emotions of the moment may suggest, and observe no artificial, or fanciful, rules. Beware of aiming at effect. Do not start at the highest pitch, as a rule, for then you will not be able to rise when you warm with the work; but still, be outspoken from the first.* Macaulay says of William Pitt: 'His voice, even when it sank to a whisper, was heard to the remotest benches of the House of Commons.' And the same was true of Charles Bradlaugh. *'Try all methods, from the sledge-hammer to the puff-ball. Be as gentle as a zephyr, and as furious as a tornado. Be, indeed, just what every common-sense person is, in his speech, when he talks naturally, pleads vehemently, whispers confidentially, appeals plaintively, or publishes distinctly. Alter the key frequently, and vary the strain constantly. And so, let the bass, the treble, and the tenor, take their turn.'*

(4) A needful rule it is, too, that *you should*

always suit your voice to your matter. Do not be jubilant over a doleful subject; and, on the other hand, do not drag heavily where the tones ought to trip along merrily, as though they were dancing to the tune of the angels in heaven. We are bound to add, *endeavour to educate your voice.** Grudge no pains or labour in achieving this. However pro-

* 'For all practical purposes, the voice may be regarded as being composed of *two classes of organs*: (i.) The lower "vibrating" organs, and (ii.) the upper "articulating" organs. Just as the *mechanism* of the human voice may be divided into two classes, so may its *sound* be divided into *three registers*: the "middle," the "higher," and the "lower," or the "natural or chest" voice, the "falsetto or head" voice, and the "orotund or deeper" voice. "(1) The *high* voice," says Canon Fleming, a reliable authority on this subject, "is that which we use in calling to someone at a distance. (2) The *low* voice is that which is formed deep in the throat, and which in its final words approaches towards a whisper. (3) The *natural* voice is that in which mainly we all speak, or ought to speak—the tone in which we generally converse, and in which we should read. This is sometimes called 'level speaking.' We are all endowed (there are some exceptions) with this range of voice, but *its formation for public use lies in our own hands.*

"The singer," and the same is equally true of the speaker, "has not only to learn to play on his instrument: he has, in a sense, to '*make a voice*,' and the smoothness, softness, or power to which you listen with delight, is the result of *years of study and practice*, to develop, strengthen, and extend the voice, to obtain perfect command over the breath, and to render the voice, in tone and flexibility, part of himself, and subservient to his will."—"The Art of Speaking," in 'The Actor's Art,' by Hammerton, pp. 36, 37; see also Beecher's 'Lectures on Preaching,' First Series, pp. 128-148.

Dr. Moule strongly recommends J. P. Sandlands' book on 'The Voice and Public Speaking,' 'To My Younger Brethren,' p. 238.

digious may be the gifts of Nature to her elect, they can be developed and brought to their extreme perfection only by *labour* and *study*. How true this is ! Think of Michael Angelo working for a week without taking his clothes off ; and of Handel, hollowing out every key of his harpsichord, like a spoon, by incessant practice, and then *never talk of difficulty or weariness*. *We are bound to use every possible means to perfect the voice* by which we are to tell forth the glorious Gospel of the blessed God. In all matters, then, exert a rigid discipline until you have mastered your voice, and have it in hand, like a well-trained steed. Demosthenes, as you know, took unbounded pains with his voice ; and Cicero, who was naturally weak, made a long journey into Greece to correct his manner of speaking. He was asthmatical. With far nobler themes, let us not be less ambitious to excel, remembering the words of Gregory Nazianzen : ‘ Deprive me of everything else, but leave me eloquence ; and I shall never regret the voyages I have made in order to study it.’

There is a great preacher, however, whom I must mention, and mention as an *attractive* preacher, too, notwithstanding that he was never distinguished for the display of the ordinary qualities, or excellences, of the true orator. I refer to Cardinal Newman. Gladstone says of him : ‘ Dr. Newman, when I was an undergraduate at Oxford, was looked upon rather with prejudice, and termed a Low Churchman ; but very much respected for his character and known ability.

He was then the Vicar of St. Mary's, and used to preach there without ostentation or effort, but by *simple excellence* he was continually drawing—attracting—undergraduates more and more around him.' Now, *Dr. Newman's manner in the pulpit* was one which, if you considered it in its separate parts, you would arrive at very unsatisfactory conclusions. There was not very much change in the inflection of the voice ; action there was none. His sermons were read, and his eyes were always on his book ; and all that, you will say, was against efficiency in preaching. Yes, but you take the man as a whole, and there was a stamp and a seal upon him, there was a solemn music and sweetness in the tone, there was a completeness in the figure, taken together with the tone and the manner, which made even his delivery, such as I have described it, and though exclusively with written sermons, *singularly attractive*.*

It is curious, however, as it is notorious, that some preachers have been remarkable both for their power to *attract*, and for their power to *repel*. Dr. Joseph Parker occurs to me as an illustration of this type of preachers. *At once an actor† and an orator, an artist and a humorist, a poet and a prophet*, it was inevitable that he should *attract*. And anyone who has ever gone to the City Temple, in which he ministered for some three decades, will testify to the many signs of *attractive*

* Speech on 'Preaching,' in the City Temple, London. See 'Treasury of British Eloquence,' p. 468.

† Actors, I believe, frequently heard him in the City Temple. I once heard him *preach* on the drama.

power in its late pastor. Not the least of these were the crowds that regularly, every Sabbath, might be found besieging Dr. Parker's Church, some time before the service commenced. And when one got *inside*, what a spectacle was presented to the eye of the stranger! And, still more, to the inward eye of the keen and thoughtful observer! The congregation scanned, however, the eye of the visitor quickly turned towards the rostrum, though as yet unoccupied. But from the moment that the famous preacher appeared there, with his massive head and face, not to mention the long locks of hair which to the last he preserved, the auditor's gaze was transfixed. He neither saw nor thought of any other person present. There was but one thing possible, to look and listen, with all one's might, as long as that wonderful man cared to stand there and talk. His *look*—how it pierced! His *voice*—how it penetrated! But his *manner*! Who can imitate him? Who can *nod*, or *pause*, as he did? Above all, he was most loyal to the *Cross*.

But, in spite of all this, there were certain *mannerisms of Parker*, especially an *egotistic vein*, in his style of preaching, which many people could not get over. And, in fact, not a few were so *repelled* thereby, that the bare suggestion of going to hear the worthy Doctor was quite enough to set their 'backs up.' I must mention, however, that when at Doré's Gallery, whither I went to see a unique picture of the Christ, I also saw there a pair of very suggestive trinities. First, there was the trinity of *busts*—Leo XIII., with

Lord Beaconsfield, representing the great *political* orator, on the one side of His Holiness, and Dr. Joseph Parker, representing the still greater *spiritual* orator, on the other—*i.e.*, a Roman Catholic, a Protestant, and a Jew, keeping each other company. And then there was the trinity of *books*. Three books. They were, collectively, but the Bible adapted ; or, separately, as I suspect : ‘The People’s Bible,’ ‘The Inner Life of Christ,’ and ‘The Life of Christ’s Apostles.’ And so, together, symbolizing the *strength*, and explaining the *secret*, of the ‘attractiveness’ of the eloquent preacher of the City Temple, and of the Christian author of ‘Ecce Deus.’

I cannot better sum up this chapter than by quoting the words of Cicero : ‘*First*, that it is the orator’s duty to speak *in a way* adapted to win the assent of his audience ; *secondly*, that every speech must be on some general abstract question without reference to special persons or circumstances ; or on some subject with a definite setting of special persons and circumstances. . . . I learned, also, that the whole activity and faculty of the orator falls under five heads : that he must *first* think of what he is to say ; *secondly*, not only tabulate his thoughts, but marshal and arrange them in order with due regard to their relative weight and importance ; *thirdly*, clothe them in *artistic* language ; *fourthly*, fix them in the memory ; *fifthly*, and *lastly*, deliver them with *grace* and *dignity* of gesture. . . . One word I must add on *memory*—the treasure-house of all knowledge. Unless the orator calls in the aid of memory to retain the

matter and the words with which thought and study have furnished him, all his other merits, however brilliant, we know, will lose their effect' (Cicero, 'De Oratore,' pp. 8, 52, 53). 'What we want to attain,' likewise says Magee, 'is a memory for *ideas*.' 'And, to exercise the memory,' observes Dr. Ford, 'is to enlarge and strengthen its powers' ('Art of Extempore Speaking,' p. 94).

P.S. Besides the general treatises on rhetoric and on the science of language, the young preacher will find valuable observations in the 'Essays on Style,' by De Quincey, Bulwer ('Caxtoniana'), and Herbert Spencer; also in Henry Rogers on 'Sacred Eloquence.' Professor Broadus devotes Part III. of his book on 'The Preparation of a Sermon' to the same subject. It may be added that an article on '*The Value of the Study of ELOCUTION to the Young Preacher*' is contained in the *Homiletic Review* (Funk and Wagnalls) for November, and should be read with care, and re-read, by everyone desirous of becoming *attractive* in the pulpit.

'To convert this style of easy speaking into chaste eloquence, *there is but one rule*: I do earnestly entreat your son to set daily and nightly before him the Greek models.'—Letter to Lord Macaulay's father by Lord Brougham, 'The Art of Public Speaking,' Appendix, p. 120. Alike Greek models and Roman, French and English, together with style in general, and eloquence in all its branches, particularly that of the *pulpit*, may be found fully treated of in Blair's 'Lectures on Rhetoric.'

CHAPTER XIV.

WITH FREEDOM, OR EXTEMPORANEOUSLY

‘A great preacher is a law to himself; but for most preachers, *the only true freedom* is the freedom of walking at large within certain broad definite lines.’—DR. WELLDON.

‘**W**HOSE mind soever is fully possessed with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others—when such a man would *speak*, his words, like so many nimble and airy servitors, trip about him at command; and in well-ordered files, as he would wish, fall aptly into their own places.’ Thus vividly does Milton portray *the true preacher*. Edward Irving,* as much as any man, answered to this description. He had been a failure in Scotland. Albeit, the young man came to London full of expectations. Shortly before starting he took a walk with a friend, and in the course of it leapt a gate in the style of his youthful days. ‘Dear me, Irving,’ said his friend, ‘I did not think you had

* ‘There are men organized to *speak* well, as there are birds to *sing* well.’—M. BAUTAIN.

been so agile.' Irving turned upon him immediately. 'Once I *read* you an essay of mine, and you said, "Dear me, Irving, I did not think you had been so classical." Another time you heard me *preach*, and then it was, "Dear me, Irving, I did not know you had so much imagination." Now you shall see what great things I will do yet.' And never more truly did a man keep his word. But it was not by *reading* classical essays. No, it was rather by *preaching* eloquent yet practical sermons.

I. The man who *READS* his address, be he a genius of the order of an Augustine, Chrysostom, or Savonarola, cannot be *free*. 'The essential necessity,' as Beecher reminds us, 'is that every preacher should be able to *SPEAK*, whether with or without notes.' Christ 'spake.' Peter, on the Day of Pentecost, did not put on his spectacles and *read*, nor did any other Apostle when called on to *preach*. 'There is this difference,' observes the Bishop of Truro,* 'between a preacher, and one who (conventionally or perfunctorily) preaches. This latter man belongs to his sermon, but the true preacher's sermon belongs to *him*. A mere (professional) man in a pulpit is bound by the sermon he has prepared: he can deliver himself in no other form; the words he has written, or the skeleton he has framed together—he is tied to them. But he who is a *preacher* (*indeed*) is *master of his sermon, of himself, and of his congregation*. Carefully as he has prepared himself to preach, he can utter his soul in new words, he can pour out his heart along lines taken up at the moment, as

* 'The Parish Priest of the Town,' p. 92.

he watches the lines in the faces of those who are listening ; and what is more, he *will* do this.'

St. Augustine, *e.g.*, had one day prepared an eloquent discourse, designed to produce a strong impression on cultivated minds. Suddenly, in the midst of preaching, he broke the thread of his argument, abandoned the period he had begun, and discussed at once a more simple and popular subject.* On his return home, he told a friend he had yielded to an irresistible impulse of the Holy Ghost, which had urged him to set aside his original plan. Hardly had he said this, when a man, knocking at the door, entered, bathed in tears, and confessed himself to be won over to the cause of Christ. He had been struck with that very portion of the discourse which had been suggested to Augustine by the sudden impulse. If Augustine had been *a mere reader of sermons*, and so chained to his manuscript, where would have been his *freedom* to act on such an impulse ?

Thomas Carlyle writes : ' That a man stand and *speak* of spiritual things to men. It is beautiful : even in its great obscurity and decadence, it is among the beautifullest, most touching objects one sees on the earth. This *speaking man* has, indeed, in these times, wandered terribly from the *point* ; has, alas, as it were, totally lost sight of the point ; yet, at bottom, whom have we to compare with him ? Of all the public functionaries boarded and lodged on the industry of Modern Europe, is

* ' A wise man, when he takes occasions fair to hold discourse, finds words that promptly flow to grace his argument.'
—EURIPIDES : ' Beautiful Thoughts from Greek Authors.'

there one worthier of the board he has? A man ever professing, and never so languidly making still some endeavour to save the souls of men.* Contrast him with a man professing to do little but shoot the partridges of men! I wish he could find the point again, this *speaking* one, and stick to it with tenacity, with deadly energy; for there is need of him yet! The *Speaking Function*—this of Truth coming to us with a living voice, nay, in a living shape; and as a concrete living exemplar; this, with all our Writing and Printing Functions, has a perennial place. Could he but find the point again—*take the old spectacles off his nose, and, looking up*, discover, almost in contact with him, what the real Satan, and soul-destroying, world-devouring Devil *now is* ('Past and Present,' p. 325).

Bishop Boyd Carpenter maintains that, 'as he *reads* his sermon the preacher feels that, in his present mood, though he would have written this truth, he would not have written it *thus*.† But, *not being accustomed to speak*, he cannot modify his language, or bring his utterance into harmony with the needs of the moment; that is to say, *he is not free*. The power of personal communion between a man and his audience is inexplicable but real. The bond of common life is felt, and it

* 'When Dr. Lyman Beecher was dying, a ministerial brother said to him: "Dr. Beecher, you know a great deal: tell us, what is *the greatest of all things*?" He replied: "It is not theology; it is not controversy; *it is to save souls*."'—PAXTON HOOD.

† 'Like Guinness Rogers and Dr. Alexander, Jonathan Edwards, late in life, *regretted* having *read* his sermons, and believed it was better to preach *memoriter* for the most part, *sometimes extemporizing*.'—BROADUS, p. 313.

kindles the soul. Responsive sympathy wakes intelligence, memory, love. The preacher enters into the spirit of his hearers. He *speaks*, and they in turn enter into his spirit. It is something at such moments to be able—that is, to be *free*—to adjust your speech, so that it may be truthful to the *hour* as well as to the *theme*. If you are truly master of your subject, or if you know it as a skilful captain knows every tide and current, promontory and bay ; and you are a *speaker*, not a *reader*, you will be *able*—i.e., *free*—to shift your course without departure from your general route, free to seize and use the changing wind, and more successfully to make your port.’

II. The question thus raised, we may say that perhaps there is none which more divides men ; and, to be fair, none which has more *pros* and *cons*. I refer to the question of EXTEMPORANEOUS PREACHING. It is very remarkable, though, that the most distinguished representatives of the extemporaneous mode of preaching are so impartial and dispassionate in their statement of the claims for and against it. Take Henry Ward Beecher, and what does he say? ‘First, let me speak of *written and unwritten sermons*. No man can speak well the substance of whose sermons has not been prepared beforehand. Men talk of *extemporaneous* preaching, but the only part that can properly be extemporaneous is the external form. Sometimes, indeed, one may be called to preach off-hand—*ex tempore*—and may do it with great success ; but all such sermons will really be the results of previous study. *The matter must be the outgrowth of research, of experience, and of*

thought. It is not, therefore, a question whether men shall depend upon the inspiration of the moment for their matter, since all who ever speak *well* must in some way have prepared for it ; but whether, having something to teach, they shall reduce their instruction to *writing* ; or give it forth *unwritten*.'

III. '*As ADVANTAGES and DISADVANTAGES attach to either, a true system would seem to require, sometimes one system, and sometimes another.* In giving a brief history of the three great methods of preaching, Professor Broadus remarks : 'No doubt men spoke in public before writing was invented. When writing became common, it was natural that sometimes the preparation should be made in writing. *We find the great Greek and Roman orators either extemporizing or reciting.* If reading speeches were ever practised among the Greeks or Romans, or reading *sermons* among the early Christians, it was a rare and exceptional thing.'^{*} To this is appended the opinion of Neander, the German historian, who observes that 'the sermons of the age of Chrysostom and Augustine were sometimes, though rarely, read off entirely from notes, or committed to memory ; sometimes they were freely delivered, after a plan prepared beforehand ; and sometimes they were altogether extemporary. Whilst, what was *Chrysostom's method* may be fairly inferred from the fact, as we are informed, that his subject was frequently suggested to him by something he met with on his way to Church, or which suddenly occurred to him during Divine service.'

* 'The Preparation of a Sermon,' p. 311.

'*A written sermon*,' Beecher observes again, '*will be more likely to be orderly*. It may contain a greater variety of material, abound with finer lines of thought, employ a more skilful analysis, and deal with more subtle elements. It may, moreover, be made more compact, move in straighter lines, and with cleaner execution. But, on the other hand, it is liable to be uttered with stale fervour, to be devoid of freshness, and to lack naturalness, by the substitution of purely literary forms, and to be deficient in flow and fervour. This is especially true of the sermons of (1) *mercurial, versatile men*, whose thoughts and feelings are always changing. (2) *Cautious men*, on the other hand, or men who think slowly, and speak fastidiously, *will find the written form adapted to their nature*. (3) But *men of fruitfulness* in thought, of ardour in feeling, who are helped by a sense of difficulty and danger, will be roused by the necessity of exertion, and *find their best powers of eloquence developed by their face to face dealing with an audience*. *If a minister tarries long in the same place*, and would carry his people over a broad field of instruction, it would be almost impossible but that *he should either write his important sermons, or prepare careful briefs,** which will demand scarcely less labour. *Yet unwritten sermons are, undoubtedly, better adapted to the ten thousand varying wants of the community than are written ones*. There are certain states of mind of transcendent importance in preaching, which never come to a

* Dr. Parker at first *wrote* his sermons and *read* them *for ten years*. After this, he tells us, he preached from *elaborate briefs*. Later, he dispensed with notes altogether.

preacher except when he stands at the focal point of his audience, and feels their concentrated sympathy. 'No man who is *tied up to written lines* can, in any emergency, throw the whole power of his manhood upon an audience. . . . There is a *freedom*, a swiftness, a versatility, and a spiritual rush, which come to no man but him whose thoughts are *free from trammels*, and who, like the eagle, far above thicket and forest, and in the full sunlight, has the whole wide air in which to make his flight.

'*There are a thousand situations where a written sermon would be impossible.* There are numbers in every congregation to whom the more *elaborate style* of the written discourse is uncongenial. A written sermon is apt to reach out to people like a gloved hand. An unwritten sermon reaches out the warm and glowing palm, bare to the touch.* Who can preach the Gospel to the unlettered, and the stupid, when the point of the pen has been substituted for the living fire?

'Besides, *the difference* between the ease—or freedom—and fruitfulness of a minister trained to preach without writing, and of one who is bound—say chained—to his notes, is incalculable.'

* The 'Sunday-School Teachers' Treasury' relates that one Dr. Guyse was blind in the latter part of his life, but he still determined to preach. After the morning service of the first day, an old lady of his congregation, enraptured with his (spoken) discourse, followed him into the vestry, and exclaimed: 'Doctor, I wish you had been blind these twenty years, for you never *preached* so good a sermon in your life as you have done to-day!' It scarcely need be added that the worthy doctor had been accustomed to *read* his sermons.

'The task of writing two sermons a week leaves a conscientious man time and strength for but little else ; whereas a man trained to think on his feet, to gather materials while he walks and talks with men, will be likely to have far greater liberty. *Written sermons, undoubtedly, tend to repress the power of many native speakers.* Most men can be trained to think upon their feet, but by disuse many lose the power God has given them ('Lectures on Preaching,' first series, pp. 212-218). Archbishop Magee thus endorses this view : 'Depend upon it, the power is within the reach of nine out of ten of the clergy'* (see 'Extempore Speaking,' by Dr. Ford, p. 9).

IV. 'For the sermon we need material, order, language, the bones, the framework, the flesh. But this is not all. There yet remains—perhaps more important than all else—the moment when the sermon is to become a living thing among men. The sermon has to be *preached*.' These are the words of the Bishop of Ripon, and he continues : 'We touch here THE QUESTION OF DELIVERY.† It is, therefore, impossible to evade the often discussed *claims of written and spoken sermons*. God gives to one man after this manner, and to another after that. It is, consequently, a great mistake to suppose that there is not room for both methods. Good and eminent men have preached written sermons.

* The feats of the *improvisatori* of Italy, Spurgeon thinks, strongly support this view (see 'Impromptu Speech,' Lect. X., p. 153, first series).

† *Wagner*. Delivery makes the orator's success :

Though I am still far behind, I confess.

GOETHE'S *Faust*.

Good and eminent men have preached extempore sermons. There is much to be said on both sides. There is deliberation, caution, protection against some rash phrase, and the opportunity of literary polish, in the written sermon. On the other side,' adds the Bishop, 'let me give you *two opinions* :*

(1) 'Professor Butcher's. It is this: "How few men write like themselves, and give us a true impression of what they *are*! Once on paper, men are apt to lose their own character, and either to become neutral and impersonal, or to take unconsciously a fictitious personality." In confirming this, the Bishop remarks: "When we take the pen in hand, insensibly the personal and intellectual attitude shifts. We tend to become critical, doubtful, we no longer think so much of persuading others, as of justifying ourselves. The persons addressed are less to us than the thing we write.'

From this it would seem that if we write our sermons, it is of moment that *we should try to escape the tyranny of the written style*, and endeavour to write as though we were *speaking to a friend*.

(2) 'My next citation,' continues the Bishop, 'is from Archdeacon Hare, who wrote: "*What do our clergy lose by reading their sermons? They lose preaching—the preaching of the voice in many cases, the preaching of the eye almost always.*" The significance of which is that *a man's personality is weakened by reading*. Both the citations

* Cardinal Newman's opinion: 'I think it no extravagance to say that a very inferior sermon, *delivered without book*, answers the purpose for which all sermons are delivered *more perfectly* than one of great merit, if it be *written and read*' (quoted by Dr. Welldon in the *Nineteenth Century* for September, 1904, p. 411).

point in the same direction. The *spoken* sermon seems to bring the man himself into closer contact with the people. The *manuscript*, on the contrary, acts like a screen, and seems to keep the fire off.'

There is another condition which must not be overlooked. The *time*, *place*, and *presence of the audience* create conditions very different from those under which the sermon has been prepared. The thoughts may remain fit and appropriate, but the written language may not meet the occasion. What follows from these considerations is chiefly this: (1) Let the *written* sermon be as though it were spoken; and the *extempore* sermon as though it were carefully written. (2) Let the spoken sermon be the offspring of much writing and much study. (3) Let the written sermon be always so well mastered, and so familiar, that it may be read as though spoken. You must escape the *essay* feeling both when writing and when reading.*

Dr. Mant, formerly Bishop of Down and Connor, in his treatise on 'The Clergyman's Obligations' (p. 279), is not quite so liberal-minded as Dr. Boyd Carpenter. Writing on the delivery of sermons, Dr. Mant contends that 'extemporaneous preaching is not congenial to the staid character of the Anglican Church. It has not been often practised by the more eminent of her clergy; and it may be judged more suitable to the eccentric and extravagant propensities of the conventicle.' 'Whatever advantages it may be supposed to possess in a *more easy* and *animated delivery*, when practised by a preacher whose natural and acquired qualifications enable him to practise it with

* 'Lectures on Preaching,' pp. 151-157.

success, those advantages are greatly more than counterbalanced by the danger which the large majority of preachers undergo, of various IMPROPRIETIES, such as *awkward hesitations* and *interruptions*, a *mean and incongruous phraseology* ; *incomplete sentences*, *inconsequent reasonings*, *needless repetitions* and *redundancies*, *impertinent digressions* from the proper scope of the discourse, and excursions into topics whereon the preacher can expatiate with a more ready familiarity ; especially by *the danger of being hurried away by a momentary excitement* beyond the bounds of his own sober judgment, or of failing to employ those precise terms, and to convey those exact ideas to his hearers, which he would approve on deliberate reflection. Not a sentiment should be conveyed from the pulpit to the mind of the hearer, not an exposition should escape the preacher's lip, or fall upon the hearer's ear, which could not be justified and maintained in the seclusion of the closet, and in the soberness of private conversation.

‘ It is a memorable circumstance in the ministry of one of our most learned and eloquent divines, as related by himself : “ Never durst I climb into the pulpit to preach any sermon whereof I had not before in my poor and plain fashion penned every word in the same order wherein I hoped to deliver it.”*’

‘ Supposing, then, apparent freedom from constraint, and a greater degree of liveliness in the preacher to be an advantage attendant upon extemporaneous preaching, when practised well

* Bishop Hall, related also in ‘The Christian Ministry by Bridges, p. 339.

and successfully, I should think it dearly purchased by the evils incidental to the practice in ordinary hands. Meanwhile, that advantage itself, I suppose, may be acquired sufficiently by the practice, now recommended, of composing sermons with a view to their being such as may be delivered fluently from the pulpit, and of becoming familiarly acquainted with them before delivery. Thus the clergyman will probably arrive at the good, without running the risk of the evil, of extempore preaching' (see also Whately's 'Rhet.,' p. 234).

In all this, I doubt not, the late Dean Farrar would support the Irish Bishop. *Farrar both by precept and practice was a great advocate of the written and read sermon*; and contended, quite as stoutly as Dr. Mant, that the most eminent pulpit celebrities were of the same opinion, as was shown by their example. But Dean Ramsay, whilst not denying that the method of reading every word is quite consistent with the utmost life and energy, as was proved by both Dr. Robert Gordon and Dr. Chalmers, and later by many another, yet maintained with firmness, that *he only can be called the sacred orator who addresses his people in a speech*, and does not merely read to them a disquisition ('Pulpit Table-Talk,' p. 30).

'Macaulay is said to have declared that he dared not write a speech that he was to deliver, on account of the danger of falling into the style of an *essay*, which he deemed altogether unfit for a public speech. Similarly, Goethe wrote that the impression of a solitary reading replaces but sadly the vivid energy of spoken language; that it is by

his *personality** man acts upon man, while such impressions are at once the strongest and the purest' ('Oratory and Orators,' by Dr. Matthews, p. 160).

This broader view of the question, always a vexed one, is thoroughly shared by the present Bishop of Truro :† 'Style of delivery is more important than that of composition, and far more neglected. Written and extempore sermons greatly improve each other.' Dr. Guinness Rogers, who both writes and extemporizes, said to an interviewer : 'The variety of style consequent on writing the one sermon, and not the other, is, I think, an advantage.'‡ In his famous speech on preaching, delivered at the City Temple, Mr. Gladstone remarked : 'It is now nearly forty years since it fell to my lot to make the acquaintance of the celebrated Professor of Munich, Dr. Döllinger. And he said to me : "Depend upon it, if the Church of England is to make way, and be a thoroughly national Church, *her ministers must give up the practice of preaching from written sermons.*" But do not let us suppose that because this principle is adopted, there will be a smaller

* 'In sermons *personality* is everything' (art. on 'Difficulty of preaching Sermons,' by Dr. Welldon, in the *Nineteenth Century*, September, 1904, p. 413).

† 'The Parish Priest of the Town,' p. 94.

‡ Practically the same testimony is borne of that king of reading preachers, Dr. Chalmers. True, he denied that he could *extemporize*. Yet Dr. Wayland states : 'A gentleman who was in the habit of hearing Chalmers has assured me that his *extempore* addresses, delivered to operatives in the outskirts of Glasgow, were far more effective, and more truly eloquent, than the sermons which he preached from *manuscript* with so much applause in the Iron Church of that city.' — 'Preparation of a Sermon' (p. 313), by Professor Broadus.

necessity for *knowledge* and *cultivation* on the part of those who preach. On the contrary, if they are to preach extempore, without knowledge, study, thought, and cultivation, as well as those high and more sanctifying means which every right-minded preacher will adopt, they will be as "sounding brass, and tinkling cymbals," and no better. *It is only out of the full heart, and likewise out of the well-furnished mind, that good extemporaneous preaching can proceed.*'

Then there is the view of Bishop Burnet,* as given in Fénelon (p. 117): 'This leads me to consider *the difference there is between the reading and the speaking of sermons*. READING has indeed made our sermons more exact, and so produced for us many volumes of the best that are extant. But,

* According to Bishop Burnet's 'History of the Reformation,' it would seem that the practice of frequently reading sermons *originated* in the reign of Henry VIII., and *increased* during that of Charles II.—BROADUS, p. 311.

Charles had peculiar notions of sermon-making. His Majesty was altogether in favour of *extempore preaching*, and was unwilling to listen to the delivery of a *written sermon*. Patrick excused himself from a chaplaincy, 'finding it very difficult to get a sermon *without book*.' On one occasion the King asked the famous Stillingfleet, 'How it was that he always *read* his sermons before *him*, when he was informed that he always *preached without book elsewhere*?' Stillingfleet answered something about the awe of so noble a congregation, the presence of so great and wise a Prince, with which the King was himself very well satisfied. 'But pray,' continued Stillingfleet, 'will your Majesty give me leave to ask you a question? *Why do you read your speeches*, when you can have no such reasons?' 'Why, truly, Doctor,' replied the King, 'your question is a very pertinent one, and so will be my answer. I have asked the two Houses so *often*, and for so *much money*, that I am ashamed to look them in the face.' —'Anecdotes of Clerical Life.'

after all, though some read so happily, pronounce so truly, and enter so entirely into those affections which they recommend, that in them we see both the correctness of reading, and the seriousness of speaking, sermons, yet everyone is not so happy. Some, by hanging their head perpetually over their notes, by blundering as they read ; and by a cursory running over them, do so lessen the matter of their sermons, that, as they are generally read with very little life or affection, so they are heard with as little regard or esteem. *'Those who read ought certainly to be at a little more pains than, for the most part, they are, to read correctly, to pronounce with an EMPHASIS, to raise their head, and to direct their eyes to their hearers. And if they practised more alone the just way of reading,** they might deliver their sermons with much more advantage. Man is a low sort of creature ; he does not (nay, the greater part cannot) consider things in themselves, without

* 'GOOD READING, by which it will hardly be supposed that anything *theatrical*, constrained, or affected, is intended, for such qualities, at all times disgusting, are nowhere more to be avoided than in the House of God. But "good reading," by which is meant an *easy* and *impressive* delivery of what is read, would seem to be the result of *good sense*, having a *clear understanding* of its subject, and expressing itself in a *natural* tone of voice, much after the manner, though with more *deliberateness* and *precision*, than would be employed in conversation, as also with *greater elevation* and *dignity*.'—BISHOP MANT.

Dr. Chalmers, no doubt, was a *model reader* ; albeit, the following story can scarcely be considered to bear out this opinion : 'A poor woman was once asked if she ever attended his church, in the West Port, for Divine service. "Ou ay," she replied ; "there's a man ca' Chalmers preaches there, and I whiles gang in and hear him, just to *encourage* him, *puir body!*"'

those little seasonings that must recommend them to his affections. Besides, the people (who are not too apt to censure the clergy) are easily carried into an obvious reflection on reading, viz., that it is an effect of laziness.' An unjust reflection.

(1) Of *manuscript preachers*, two of the best I remember hearing in the Church are Archdeacon Sinclair and Canon Wilberforce—the one being at the Abbey what the other is at the Cathedral—both having fine, expressive features, clear and resonant voices, and together being in all respects noble representatives alike of their Church and age. Of Nonconformists, I know no better reading preachers than Dr. John Hunter, of London, and the late Dr. Henry Allon, of Islington, though Hunter has a more impassioned style of delivery.

(2) Of *extempore preachers* it is not so easy to speak, the selection being so much larger. If Origen was the first, as Dr. Welldon affirms, the two best exponents of the art of free speech, according to most people, are Dr. Boyd Carpenter and the late C. H. Spurgeon. The chief thing I observed in Spurgeon, as I sat listening to him in his vast tabernacle, was the *consummate ease* with which he spoke. And the opinion I formed of the Bishop of Ripon* when I heard him in St. Bride's Church, Fleet Street, some seven years ago, was that, even with my knowledge of Chalmers and other great *readers*, it is impossible so much as to imagine

* Phillips Brooks tells the story of a backwoodsman who paid a bishop the compliment of remarking that 'he liked him; he was the first one he ever saw of those petticoat fellows *who could shoot without a rest*.'—'Lectures on Preaching.'

what I actually enjoyed then, on any other hypothesis than that of an *extemporaneous* style of preaching. The late Hugh Price Hughes and Father Ignatius, too, afford good illustrations of the effectiveness of *extempore** speech, while Dr. R. F. Horton, who has a crowded church at Hampstead, is one of the most charming extempore preachers of the age. And the Rev. Dimsdale Young is another. '*The clue to this accomplishment*,' says an American writer, 'lies in the persistent and careful organizing of the mind itself. The best external auxiliary, useful to this end, is *a complete course in intellectual philosophy*. Let any young man spend about nine-tenths of the time he now wastes in discussing the best ways of *making* sermons in the study of *logic, ethics, and metaphysics*, using the best available systems, and, if he has a vital mind to begin with, he will be possessed of the organic logical methods of his own mind that will never thereafter have the least difficulty in putting his material into organic shape, and that without being *obliged* to write it out. ABOVE ALL, LET HIM TALK. *That is the first, last, and greatest advice to the man who aspires to preach*. Given these elements—"mental culture" and "habitual talk"—and extemporaneous preaching is no more difficult than breathing. *The training of the mind* insures order in the thought; the material and practice that come through *reading, writing, and talking* supply and furnish the preacher.'†

This chapter on *speaking* versus *reading* could

* 'The word *extempore* does not exactly describe *the way I preach*.'—'Robertson's Preparation for Preaching,' *Homiletic Review* for October, 1904, p. 274. † *Ibid.*, Feb., p. 102.

scarcely be more appropriately concluded than by the story of Æschines: 'Æschines was, as no doubt my readers will be aware, an Athenian orator who flourished 342 B.C., and distinguished himself by his connection with Demosthenes. The first open signs of enmity between the rival orators appeared at the Court of Philip, where they were both sent as ambassadors. When the Athenians wished to reward the patriotic labours of Demosthenes with a golden crown, Æschines impeached Ctesiphon, who proposed it, and to their subsequent dispute we are indebted for the two celebrated Orations de Coronâ.' Æschines was defeated by his rival's superior eloquence and banished to Rhodes; but, as he retired from Athens, Demosthenes ran after him, and nobly forced him to accept a present of silver. In his banishment, the orator repeated to the Rhodians what he had delivered against Demosthenes, and after receiving much applause, he was desired to *read* the answer of his antagonist. He did so, and it was received with even greater marks of approbation than his own. "But," exclaimed Æschines, "how much more would your admiration have been raised had you heard Demosthenes himself SPEAK it!"'

P.S.—'To arrest the decadence of preaching, there must be more earnestness, more Bible study, more practical acquaintance with the needs of the people, more prayer, and AN EXTEMPORE STYLE OF PREACHING. A really good preacher will be the master, not the slave, of his MS. It is not a question of MS. or no MS., but of adequate or inadequate preparation. The defect of too many sermons is, that they are hastily thrown together, and have neither depth of thought nor excellence of form. *An extempore sermon should take quite as long to prepare as an MS.*'—Art. by Dr. Harold Ford in the *Church Family Newspaper*.

CHAPTER XV.

WITH CONFIDENCE, OR AS ONE RESOLVED TO
SUCCEED

‘**R**ASH preaching disgusts ; timid preaching leaves poor souls asleep ; *bold—fearless—preaching is the only preaching that is owned of God.*’* ‘In every artist (the preacher paints with words) are the germs of *audacity*. Without it talent is impossible, and this audacity shows itself especially when attempts are being made to hamper a man of talent.’†

I. Nothing is more easy to recommend, and nothing more difficult to practise, than SPEAKING WITH CONFIDENCE. It is so dependent on circumstances, especially on the immediate conditions under which the preacher has to deliver his address. I remember my own early essays at public speaking. Like Peter, I had confidence when I started to walk the waters (of oratory) ; but the slightest incident, such as seeing some unexpected friend present, was quite sufficient to shake my faith, and forthwith I found myself, like my Biblical prototype, fast sinking beneath the waves.

It is curious to note how widely men differ in

* Rev. Rowland Hill.

† Goethe.

respect of this matter of *confidence*. One man may possess it in such a degree as to make us regard it as a distinct gift, and another lack it to such an extent as to require deliberately and persistently to *cultivate* it. Four men, all pre-eminent in their day and calling, may illustrate this point.

(1) Of Robert Hall* it is well known that *he broke down three times* successively when he started, the story being that when, as a student, it came to his turn to preach in Broadmead Chapel, at Bristol, he had not spoken long when he came suddenly to a halt, covered his face, and exclaimed, 'I have lost my ideas!' His second attempt ended, it is said, in a failure even more painful to witness than the first. After breaking down for the *third* time, he is reported to have said, 'If this does not humble me, nothing will.' But though it humbled him, it did not take the spirit of high resolve out of him, for *he persevered until he became a master in the art of pulpit oratory* ('Guide to Public Speaking,' p. 24).

* 'The present century has seen *no man of more power* than Robert Hall. When two years old he could neither walk nor talk. Yet he attained such eminence that Dugald Stewart said of him: "*There is a living writer who combines the beauties of Johnson, Addison, and Burke, without their imperfections.*" It is a dissenting minister of Cambridge, the Rev. Robert Hall. WHOEVER WISHES TO SEE THE ENGLISH LANGUAGE IN ITS PERFECTION MUST READ HIS WRITINGS." Dr. Parr says: "Mr. Hall, like Bishop Taylor, has the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, and the piety of a saint." In his biography we find that at twelve years of age Hall had made great progress in *Latin and Greek*; that at Aberdeen he made great proficiency in the same branches; and that *through life he renewed his great strength by the same studies.*—*The Homiletic Quarterly*, vol. i., 1877.

(2) *Mr. Gladstone's early experience as an orator* was similar to that of Mr. Hall. 'It is curious to find in his self-revelations—as given in his diaries—that a man who in later years swayed the passions, and commanded the intellect, of the House of Commons was, for some time after he took his seat, *afflicted with stage-fright.*' 'On June 20, 1834,' Mr. Gladstone wrote, 'most of my time went in thinking confusedly over the University question. Very anxious to speak. *Tortured with nervous anticipations!* Could not get an opportunity. Certainly my inward experience on these occasions ought to make me humble.' A month later we read: 'To-day, not for the first time, *felt a great want of courage* to express feelings strongly, awakened on hearing a speech of O'Connell's. To have so strong an impulse, and not to obey it—*i.e.*, through fear—seems unnatural, and like an afflicted dumbness.'*

(3) Of *literal stage-fright* even so famous a man—so perfect an actor—as Sir Henry Irving affords an example, as the following story of how he commenced to play will show: 'It was in 1856 that he made his *début* at Sunderland, far enough away from the little Somersetshire village in which he was born. Dismal, too, was that *début*. The occasion was the inaugural night of the local Lyceum, and as the curtain rose upon "*Richelieu*" (the strongest man of his age, and so masterfully portrayed by Dumas), Irving, who played the Duke of Orleans, had to pronounce the opening words, "*Here's to our venture.*" *His heart was*

* Morley's 'Biography of Gladstone,' vol. i., p. 112.

in his mouth, his voice failed—he had stage-fright in its worst form! But worse was to follow. He was hissed off the stage in “The Winter’s Tale”—an experience which would have broken the hearts of most men, but not that of Irving’ (‘Fifty Years a Player,’ by E. A. B., article in *Daily Mail*, June 2, 1904).

(4) Then as to *Disraeli*. There are few things with which even the man in the street is better acquainted than *the story of his début as a Parliamentary speaker*. His first speech was greeted with shouts of laughter. The young orator sat down, uttering a prophecy which was afterwards literally and signally fulfilled, ‘The time will come when you will hear me.’ *Those words ring with a spirit of natural self-confidence*. Before entering the House, when addressing his constituents, he said: ‘I am an uncompromising adherent to that ancient constitution which once was the boast of our fathers, and is still the blessing of their children.’ Again: ‘I am filling the same place, preaching the same doctrine, supporting the same institutions, as I did at Wycombe.’ Can we be surprised that such a man dared to cross swords with O’Connell as soon as he had taken his seat in Parliament? or that Disraeli’s biographer thinks ‘it is impossible not to admire his courage and determination’? *Such a man deserved to succeed for his boldness alone.**

Some men, constitutionally nervous, never lose the feeling, and yet may preach well, as the follow-

* Lewis Apjohn’s ‘Life and Work of the Earl of Beaconsfield,’ pp. 91, 92 (published by W. Scott, London).

ing story proves: 'Dr. Westfield, a Bishop of Bristol in the reign of Charles I., was said to have been born an orator, and yet never ascended the pulpit, even when he had been fifty years a preacher, but he *trembled*; and once he actually *fainted from nervousness* when preaching before the King—albeit, he preached after his recovery such a sermon, it is said, as abundantly rewarded the royal condescension in waiting for him.'

'*Nervousness, the opposite of confidence, is the first stumbling-block in the way of the speaker,*' according to the author of the 'Art of Public Speaking.' 'And of it only this is to be said, that *it is to be got over gradually by practice.* Beginning at first by addressing some small debating society, the speaker will accustom himself to appear before an audience: he will endeavour then to address larger and larger meetings, till, at length, he will have so much confidence in himself as to be able to address the largest meetings, such as Moody's or Spurgeon's, without feeling any painful timidity, or anything else than anxiety to impress upon his hearers the truths which occupy his mind.' The truth of this statement is strikingly confirmed in the experience of John Newton. In his 'Letters to a Divinity Student,' he states: 'At first, my chief solicitude used to be *what I should find to say*; I hope it is now rather *that I may not speak in vain.* For the Lord hath not sent me there to acquire the character of a ready speaker, but to win souls to Christ, and to edify His people. Often when I begin I am at a loss how I shall proceed, but one thing insensibly

offers after another, and in general the best and most useful parts of my sermon occur *de novo*, while I am preaching.'

II. In respect of 'confidence,' few can speak with more pertinence and authority than Mr. Spurgeon. Addressing his students upon 'Impromptu Speech,' he observed : 'I must urge upon you the necessity of being "COOL AND CONFIDENT"; as Sydney Smith says, "*A great deal of talent is lost to the world for the want of a little courage.*" Yet this is not to be easily acquired by the young speaker. Cannot you young speakers sympathize with Blondin, the rope-walker? Do you not sometimes feel, as you are preaching, as though you were walking on a rope, high in the air; and do you not tremble* and wonder whether you will reach the other end in safety? Sometimes, when you have been flourishing that beautiful balancing-pole and watching the metaphorical spangles which flash poetry upon your audience, have you not been half regretful that you ever exposed yourself to such risks of sudden descent? Or, to drop the figure, have you not wondered whether you would be able to conclude the sentence, find a verb for the nominative, or an accusative for the verb? *Everything depends on your being cool and unflurried. Forebodings of failure, and fear of man, will ruin you.*† Go on, trusting in God, and all will be well. If you have made a blunder in grammar, and you are half inclined to go back to correct it,

* 'Woe to him who experiences *no fear* before speaking in public.'—M. BAUTAIN, p. 194.

† See Spurgeon on 'The Minister's Fainting Fits,' Lecture XI., First Series.

you will soon make another, and your hesitation will involve you as in a net. Let me whisper—it is meant for your ear alone—it *is always a bad thing to go back*. If you make a verbal blunder, go on, and do not notice it. It is a good rule in speaking, if the sentence will not finish in the best way, to conclude it in another. It is of very little use to go back to amend, for you thus call attention to the flaw which perhaps few had noticed; and you draw off the mind from your subject to your language, which is the last thing a preacher should do. If, however, your *lapsus linguae* should be observed, all persons of sense will forgive a young beginner, and they will rather admire you than otherwise for attaching small importance to such slips, and pressing on with your whole heart towards your main design. *A novice at public speaking is like a rider unused to horse-flesh*: if his horse stumbles, he fears he will be down, and throw him over his head; or if it be a little fresh, he feels assured that it will run away; and the eye of a friend, or the remark of a little boy, will make him as wretched as if he were lashed to the back of the great red dragon. But *when a man is well used to mount, he knows no dangers, and he meets with none*, because his courage prevents them. So, when a speaker feels—as he should feel—“*I am master of the situation*,” he usually is so. His confidence averts the disasters which trembling would be certain to create.* My brethren, if the

* The feeling here referred to was finely exemplified, though not exactly in relation to the speech itself or the speaker, by Sir Robert Peel, when, in the House of Commons,

Lord has indeed ordained you to the ministry, *you have the best reasons for being bold and calm*, for whom have you to fear? You have to deliver your Lord's errand as He enables you; and if this be done, you are responsible to no one but your Heavenly Master, who is no harsh Judge. You do not enter the pulpit to shine as an orator, or to gratify the predilections of your audience; you are the messenger of Heaven, and not the servant of men. Remember the words of the Lord to Jeremiah, and *be afraid to be afraid*: "Thou, therefore, gird up thy loins, arise, and speak unto them all that I command thee. Be not dismayed at their faces, lest I confound thee before them" (Jer. i. 17). *When you are able to feel at home in the pulpit, and can look round, and speak to the people as a brother talking to his brethren, then you will be able to extemporize, but not till then.* Bashfulness and timidity, which are so beautiful in our younger brethren, will be succeeded by that *true modesty*

defending his policy, he said: 'As for myself, whatever may be the result, I regard it without any feelings of anxiety or apprehension. I have no object of personal ambition to gratify, and, whatever else I may lose, I cannot lose the consolation of having acted on a sense of public duty at a period of great difficulty.' And now mark especially the following words: 'If I succeed, I shall have the satisfaction of thinking that I have succeeded against great obstacles and amid the most confident predictions of failure. I BELIEVE THAT I SHALL SUCCEED. *I have that confidence in a good cause, I have that confidence in the success of good intentions,*' etc. And he might have added, '*that confidence in MYSELF that insures and deserves success.*'—'Great Orations,' edited by Arnold Wright, and published by Hutchinson and Co., Paternoster Row, 1903. Price 6s.

which forgets self, and is not careful as to its own reputation, so long as Christ is preached in the most forcible manner at command' (Lect. X., p. 162).

'A just and reasonable *modesty* does not only recommend eloquence, but,' says Addison, 'sets off every great talent which a man can be possessed of. It heightens all the virtues which it accompanies; like the shades of paintings, it raises and rounds every figure, and makes the colours more beautiful, though not so glowing as they would be without it' (*Spectator*, No. 231). A concrete illustration. 'I have plenty of ambition, and ardently desire to be useful in my generation, but I would prefer working *silently* and *unnoticed* save by that amount of encouragement that would cheer my efforts when well directed and for the sake of that direction alone' (G. F. Watts, painter and sculptor).

III. These words about 'true modesty'* remind me of the Bishop of Ripon's forceful words upon the *second* half of his paradox: 'Be yourself, and suppress yourself.'† 'We must before all things be ourselves, and yet *we must, above all things, suppress ourselves*. In the order of Nature's gifts we must be ourselves—*i.e.*, we must yield to no temptation which ambition or indolence sets before us, to be mere copyists of another man's talents.‡ But in the order of moral and spiritual life *we must "suppress" ourselves*. We must learn the meaning of that Apostolic thought, "I, yet not

* It is said, that 'a more *modest* man did not exist than Father Matthew,' the great temperance orator. On 'Modesty in Speaking,' see Cicero, 'De Oratore' (Moor's Translation), p. 45.

† 'Lectures on Preaching,' p. 19.

‡ For treatment of *first* part of paradox, see p. 365.

I" (1 Cor. xv. 10). The preacher must be himself, but yet he must crucify "self." Galahad realized this when he cried: "If I lose myself, I find myself." If self-expression be a true instinct, the safe avenue—or outlet—to self-expression lies through self-repression, for *self-consciousness is the hindrance of all free expression*, whether by pen, pencil, or the tongue. George Eliot could write a novel, but when she took to verse, her right hand lost its cunning. The *abandon*, the *self-forgetfulness*, the *losing of self* in the joy of the creative work, does not belong to such workers. We understand what Sir Joshua Reynolds meant when he said of the painstaking work which exhibited faultless accuracy of treatment: "*It wants THAT*. It wants *THAT*"—i.e., the indescribable "something" which adds enchantment and charm to picture or verse. There is no inspiration in it. *He is self-conscious all the while*. With the man of genius, however, it is wholly different. Such a person is not governed by *success*. The ruling power with him is his passion to *do*. The whole self is in it, and lost in it. *There is no thought of SELF*. There is a supreme necessity to do *that one thing*.* The same spirit kindles in the hearts of those who feel that they have a message from God. There is no

* A good illustration of this is afforded in John Ruskin, of whom the Dean of Durham relates that when he entered upon his duties at Oxford as Professor of Art, he—Ruskin—commenced his inaugural address or lecture with these very significant words: 'Now, I have been ordered to endeavour to make our English youth care somewhat for the Arts,' after which he added: 'And *I must put my bettermost strength into THAT business*.'—'Ruskin at Oxford, and Other Studies,' by Dr. Kitchin, p. 38.

thought of "self." Like the Apostle they cry, "Woe is unto me if I preach not the Gospel" (1 Cor. ix. 16). The "*I*" is lost in the message, and the Divine prompting is shown in the "NOT I." It is only when a Divine enthusiasm takes possession of the soul that the miserable self-consciousness can be got rid of. *The remedy for self-consciousness*, which is really the secret cause of all nervousness and timidity before an audience, *is the presence in the heart of a pure, simple LOVE—the love of work,* the love of God, and the love of man.* Love has no self-consciousness. It banishes shyness, which is only a subtle form of *pride*. It endows with *courage*.'

* On *character shown in work*, Lord Leighton, speaking to the students of the Royal Academy, once said: 'As we are, so is our work'; whilst John Ruskin expresses himself more fully as follows: 'A foolish person builds foolishly, a wise one sensibly, a virtuous one beautifully, and a vicious one badly. If stonework is well put together, it means that a thoughtful man cut it, and an honest man cemented it. If it has too much ornament, it means that its carver was too greedy of pleasure; if too little, that he was rude, or insensitive, or stupid, or the like. A man may hide himself from you, or misrepresent himself to you every other way, but he cannot in his *work*. There, be sure, you have him to the inmost: all that he sees, all that he can do—his *imagination*, his *affection*, his *perseverance*, his *impatience*, *clumsiness*, *cleverness*, *everything is there*. If the work is a cobweb, you know it was made by a spider; if a honeycomb, by a bee; a worm-cast is thrown up by a worm, and a nest wreathed by a bird; and a house is built by a man, worthily if he is worthy, and ignobly if he is ignoble. *And always, from the least to the greatest, as a thing is made, good or bad, so is the maker of it.*' Smiles' book on 'Character,' like that on 'Self-Help,' is well worth reading; also John Foster's and Emerson's Essays.

‘Where is the *love* the Baptist taught?
The soul unswerving, and the fearless tongue?
The much enduring wisdom, sought
By lonely prayer the haunted rocks among?
Who counts it gain, his light should wane,
So the whole world to Jesus throng?’

The Christian Year.

‘Think of the pleasure you can give to others, and you will not think of *yourself*,’ said Archbishop Whately to the girl who was painfully shy when asked to play the piano at an evening party. When Mrs. Bancroft* was young, and, appearing upon the stage, was too shy to raise her voice sufficiently to be heard, her mother overcame her shyness by a similar appeal. ‘Over yonder,’ she said, ‘there is a poor man who has paid his hard-earned shilling to see the play. If you don’t speak so that he can hear, he will go away disappointed.’ There was profound wisdom in such an appeal. It called up all the better feelings to overcome the worse. Similarly, *think of the people to whom you are speaking*. Think of their needs, which, perchance, you can supply, of the heart-craving, which you can satisfy, of the inward, unspoken sorrow, which you can console, and then a new and better passion than self-consciousness will take possession of you. *You*

* ‘*I am always nervous*,’ Madame Sarah Bernhardt confesses, ‘because I am always afraid of falling below my previous standard of acting. I have met with unsympathetic audiences in my time, but I don’t know that an unsympathetic audience has much effect on me. I am not sure that I don’t rather enjoy it for a change, for it is then a battle between me and them—and I ALWAYS WIN.’—‘*The Actor’s Art*,’ by Hammerton, p. 187.

will forget your pride, your timidity, in thinking of their wants. A joy and a zest of work will be yours, and the much-hindering self-consciousness will disappear.

‘Yet better, perhaps, as leading us to the highest source of power, is it *when we lose the thought of self in the remembrance of God*. After all, it is the realization that *He has sent us* which brings with it the sense of that nobler necessity which not only banishes the miserable feeling of self-consciousness, but lifts us to a higher plane of life. *The sense of God behind us, behind our life, behind our work, imparts a charm and joyous security to all we do. In such a man the realization of the Divine call will overpower everything else. Egotism can find no place. Our ambition of saying smart things, telling good anecdotes, or concocting effective passages, will die out. We shall desire only to carry words that may live in the hearts and lives of men.*’ Sentiments very similar to these are expressed, though, of course, in different ways, by two distinguished men—I mean Amiel, the German philosopher, and John Ruskin. Thus (1) *Amiel* says: ‘I feel most strongly that a man in all that he does, or can do, which is beautiful, great or good (like the bringing the tidings of salvation), is but the organ and vehicle of something or someone higher than himself. This feeling is religion. The religious man takes part with a tremor of sacred joy in those phenomena of which he is the intermediary, but not the source; of which he is the scene, but not the author. He lends them voice, hand, will, and help, but *he is*

respectfully *careful to efface himself*, that he may alter as little as possible the higher work of the Genius who is making a momentary use of him. A pure emotion deprives him of personality, and *annihilates the self* in him. *Self must perforce disappear when it is the Holy Spirit who speaks*, when it is *God* who acts. This is the mood in which the prophet hears the *call*, the preacher watches the tears, of his audience. So long as we are conscious of *self*, we are limited, selfish, held in bondage.' And (2) Ruskin says: '*The artist has done nothing until he has concealed himself, the art is imperfect which is visible*. Do we think of Æschylus as we wait on the silence of Cassandra, or of Shakespeare while we listen to the wailing of Lear? Not so—the power of the *masters* is shown by their *self-annihilation*. Every great writer may be known at once by his guiding the mind *from himself to the beauty* which is *not of his* creation, and the knowledge which is *past finding out*.' A young man who was about to be ordained went to bid good-bye to the master of his college. 'You are going to be a clergyman,' said the master, 'and no doubt you think that the essays you have composed here will be of use to you in preaching. Do not use them. *Preach. living words to living men*.' This was the counsel of the Master of Balliol, Dr. Jowett. When I first heard him, such a preacher was Dr. Gott. His voice was powerful, and his words, always extempore, suggestive of *a man full of courage, as of conviction*, or of *a preacher who had a strong faith, at once in his God in his Church, in his mission, and in himself*.

And his spirit was infectious. There are two eminent Nonconformists who have impressed me in a similar way—the late Dr. Newman Hall and Mark Guy Pearse. But strongest of all in self-confidence was the celebrated American preacher, Dr. Talmage. While there were things about him which many could not admire, *in the delivery of his lectures he certainly displayed all the arts of the most perfect orator.* And his sermons were fascinating as novels, though very different from Charles Sheldon's.

IV. So far, however, as THE NEED FOR CONFIDENCE is concerned in the young preacher, I scarcely think it possible to have better advice than that which is given by Dr. Ford in the chapter on the '*Beginning of the Discourse*':* 'Speak your first sentences slowly, until yourself and your audience are *en rapport*. Besides, your own ideas may flow sluggishly at first, or until that magnetic sympathy spring up between you and your hearers, by which you intuitively feel that you have enlisted their sympathies, and are carrying them with you.' Nor is Dr. Ford alone in this view, for he tells us himself that an eminent authority on the subject wrote that '*the first sentences should be uttered with great slowness, not only for your own sake, as a means of getting confidence, but for your audience's sake, who may not at first be ready to take in your ideas.*'

"*What I know best is my opening,*" says the confidant in the comedy of the "Plaideurs." This is true of him who recites a written discourse,'

* 'The Art of Extempore Speaking,' p. 110.

observes Bautain ; ' it is not true of him who extemporizes. His " opening " is that which he knows worst, because he is not yet under way, and he has got to get so. *You must speak neither too loudly nor too fast at first.* . . . You must husband your voice at starting, in order that it may last, and maintain itself to the end. . . . If, when you begin, you speak low, softly, so that the audience sees you speaking, without hearing you, it will make haste to be still, that it may listen, and all ears will be directed more eagerly towards the pulpit '* (' Extempore Speaking,' pp. 211 and 215).

As to *speed of delivery*, Adolphe Monod, himself a distinguished master of the art, concurs with M. Bautain thus : ' In general, people recite too quickly, far too quickly. When a man speaks, the thoughts and feelings do not come to him all at once ; they take birth little by little in his mind. It is necessary that this labour and this slowness appear in the reciting, or it will always come short of nature. *Take time to reflect, to feel, and to allow ideas to come*, and hurry your recitation only when constrained by some particular consideration ' (quoted by Dr. Stalker in ' The Preacher and His Models,' p. 121).

Now, note in particular Dr. Ford's next counsel : ' If you are at all fearful, apprehensive of stumbling, or of losing your self-possession, the best remedy against, or preventive of, it, is to *speak with calm deliberation*. Or if you have

* This was illustrated in the custom of the late James Parsons, of York.

committed yourself—as sometimes you are certain to do—by a momentary loss of thought, by dropping the thread of your narrative, or by losing the train of your argument, the only way to recover is to *pause*, and then speak with the utmost deliberation. The chances are that no one will suspect you, but will rather suppose it to be the prelude to a greater exertion of power. And you will not only recover yourself, but the effort to do so may be a stimulus to the mind, enabling you to proceed with renewed strength and confidence. But be sure that nothing can aggravate the evil of stumbling more than that of merely attempting to recover one's self-possession. Remember Disraeli, and resolve like him never to lose your self-possession and TO PERSEVERE.* Above all, let your motto be '*Nil desperandum.*'

* '*Perseverance* I particularly respect ; it is the very hinge of all virtues. On looking over the world, *the cause of nine parts in ten of the lamentable failures which occur in men's undertakings*, and darken and degrade so much of their history, lies not in the want of talents, or the will to use them, but in the *vacillating* and *desultory* mode of using them, in flying from object to object, in starting away at each little disgust, and thus applying the force which might conquer any *one* difficulty to a series of difficulties so large that no human force can conquer them. The smallest brook on earth, by continuing to run, has hollowed out for itself a considerable valley to flow in. The mildest tempest overturns a few cottages, uproots a few trees, and leaves, after a short space, no mark behind it. Commend me, therefore, to *the Dutch virtue* of perseverance. Without it, all the rest are little better than fairy gold, which glitters in your purse, but when taken to market proves to be slate or cinders.'—THOMAS CARLYLE.

'*John Philip Kemble*, according to Byron, was the most

If you would have another political example of unique success, through the sheer force of the man's *sublime self-confidence*, take the late Charles Stewart Parnell. Lord Rosebery says: 'For ten years Mr. Parnell filled the largest space in Mr. Gladstone's public life. His position in his own country it is unnecessary to define or describe. What was *the secret of this prodigious success*? It has never been, perhaps it never will be, perhaps it never *can* be, told. One point, however, is clear: that it was due to a character and temperament the exact antipodes of Mr. Gladstone's; the one ardent, enthusiastic, fascinating, exuberant in his sympathies and studies, clutching with both hands at every fruit and blossom of the tree of knowledge; the other icy, silent, superstitious, concentrated, a political enigma of the profoundest interest.'* Possibly *the key* to unlock the mystery of the character and success of Parnell may be found in *the most complete and perfect self-confidence* which has ever been exhibited in our time by any

supernatural of actors. He did not, like his sister, burst upon the town in the full maturity of his powers. He was a gentleman and a scholar, with singular advantages of person, and with almost equal defects of voice, who determined to become A NOBLE ACTOR, *and* WHO SUCCEEDED, BY INFINITE PERSEVERANCE AND CARE, assisted doubtless by the reputation and the influence of Mrs. Siddons. He formed a high standard in his own mind, and gradually rose to its level. At his last appearance he played his *best*. The seeds of greatness were implanted in his nature deeply, as was also the determination to cultivate and mature them.'—'Great Triumphs of Great Men,' by J. Mason, p. 333.

* Coates' 'Life and Speeches of Lord Rosebery,' p. 932.

man, not excepting Lord Randolph Churchill, or Daniel O'Connell himself!*

The sum of the whole matter is perhaps best expressed in these few but quaint lines :†

‘Begin low ;
 Proceed slow ;
 Rise higher ;
 Take fire ;
 When most impressed
 Be self-possessed ;
 To spirit wed form ;
 Sit down in a storm.’

* Speaking of O'Connell, Justin McCarthy says : ‘His theory and his policy were that Ireland was to be saved by a dictatorship entrusted to *himself*!’—‘History of Our Own Times,’ p. 59.

† Quoted by Dr. Stalker in ‘The Preacher and His Models,’ p. 115.

CHAPTER XVI.

WITH NATURALNESS, OR THE EASE THAT
ESCHEWS ALL ARTIFICIALITY

‘Their orators thou then extoll’st as those
The top of eloquence ;
But herein to our prophets far beneath,
As men divinely taught, and better teaching,
In their majestic, *unaffected* style,
Than all the oratory of Greece and Rome.’

MILTON.

‘**H**OW great and pure a man is Molière !
Yes, pure ; that is the word. There is
in him nothing *twisted* and *unnatural*.
And then his greatness ! He reigned over his
time ; while, on the contrary, Iffland and Kotzebue
were subject to theirs, which hemmed them in on
all sides, and hampered them. Molière chastised
his contemporaries by representing their characters
just as they were’ (Goethe).

The same author, speaking of Victor Hugo’s
‘Notre Dame de Paris,’ remarks : ‘It is the most
abominable book that ever was written ! And
why ? Because there is no compensation for its
torments in the joy one might feel at the *true*
representation of human nature and human
character. On the contrary, his book is utterly

devoid of *nature* and *truth*.' But no *preacher* dare be devoid of nature and truth. Indeed, *naturalness* and *truthfulness* are the primary qualities of preaching—most admired by others, as they are most required by the preacher himself. Not Victor Hugo, therefore, but Molière, should be his model. And Hamlet's advice to the players may, in *this* case, be as good for preachers: 'Speak the speech, I pray you, as I pronounced it to you . . . with this special observance, that you o'erstep not the modesty of *nature*.'

"In elocution," says Sir Henry Irving, "one great difficulty is the use of sufficient force to be generally heard without being *unnaturally* loud, and without acquiring a *stilted* delivery. The *advice of the old actors* was, that you should always pitch your voice so as to be heard by the back row of the gallery. And I should tell you that this exaggeration applies to everything on the stage. *To appear to be natural you must in reality be much broader than nature*. . . . I will give you a year," said Sir Henry to a young man who had gained some applause by a rattling delivery—"I will give you a year to learn that speech so that you will make your audience imagine for a moment that you have *not got it by heart*." Pronunciation on the stage should be *simple* and *unaffected*, but not always fashioned rigidly according to a dictionary standard. No less an authority than Cicero points out that *pronunciation must vary widely according to the emotions to be expressed*; that it may be broken or cut, with a varying or direct sound; and that it serves for the actor the purpose of colour to the painter, from which to draw his

variations' ('The Actor's Art,' by Hammerton, pp. 136-138; see also Whately's 'Rhetoric,' p. 229).

I. 'We are all delighted and moved with what is NATURAL. Let what you say be but *natural*, and it will, of course, be *pleasing* and *persuasive*. But men only speak *naturally* when they speak *sincerely*—that is, speak what they *think* and *feel*. *Take care, then, to think and to feel the very things you would inspire; you shall then, and then alone, be truly eloquent.* Every address will then flow from an inward source—that "well of living water" (St. John vii. 38) your Master speaks of; every thought will be transparent, every word, look, and motion will present the picture of your mind. The ornaments of air, voice, and gesture, with which you strive to set off your sermons, will seem not so much mere ornaments as living graces, the amiable offspring of a beauteous soul.' So spake the Rev. James Fordyce, in an address to candidates for the ministry, on 'A Natural Manner in Preaching.' Very similarly, Dean Ramsay affirms, 'No person who has to communicate to others a message of personal appeal, and on a subject of surpassing importance to all, will deliver his message so as to make his address pointless or wearisome, *if he feel it deeply himself*. No. He will not be dull, if he is *natural*, if he is *unaffected*, if he speaks as if he *felt* that he was not speaking mere *conventional* language, or executing an office in a merely *perfunctory* manner.*

And we can forgive what may appear to us *eccentric*, and even irreverent, provided we are assured that the speaker is only *sincere*, and so

* 'Pulpit Table-Talk,' p. 42.

natural—as, e.g., in a case related by the Dean : ‘An illiterate, but clever, Methodist preacher, who was a collier of the district in Somerset, where I held a curacy for seven years, gave out for a text, “I can do all things.” He then paused, and, looking at the Bible keenly, said, in his own native Somersetshire dialect : “What’s that thee says, Paul—‘I can do aall things’? I’ll bet thee half a crown o’ that.” So he took half a crown out of his pocket and put it on the book. “However,” he added, “let’s see what the Apostle has to say for himself.” So he read the next words, “through Christ which strengtheneth me” (Phil. iv. 13). “Oh!” said he, “if *that’s* the terms of the bet, I’m off.” And he forthwith put the half-crown into his pocket again.’

(i.) ‘WHAT WE WANT IN THE PULPIT as well as knowledge and skill, *is the sincere, unaffected manner*, in which a sensible and feeling mind would desire to communicate to others *sacred and solemn truths* which are to himself and hearers all-important for the interests of time and eternity.’* And nothing would be easier than such a manner to a preacher who only regarded truth in the abstract, as Pythagoras did when he said : ‘If God were to render Himself visible to man He would choose light for His body and *truth for His soul*.’ Or to whom truth were the sacred thing that it was to the late Poet-Laureate. For in ‘Faith and Doubt’ in the *Century’s Poets*, there is this striking testimony : ‘The sublimest thing in Tennyson is not the harmonic ring of his exalted verse. It is the

* ‘Pulpit Table-Talk,’ p. 51.

lifelong loyalty to *truth* and the grandeur of faith that slowly grew therefrom.' And Ruskin ascribes to Millais a similar regard for *truth* when he remarks: 'In that most noble picture the "Caller Herrin," which, as a piece of art, I should myself put highest of all yet produced by the pre-Raphaelite school—in that most noble picture I say, the herrings were painted just as well as the girl, and the master was not the least afraid that, for all he could do to them, you would look at the herrings first.' The fact is, that as to the ancient philosopher, so to the modern poet and artist, in the language of Goethe, spoken with reference to Raphael himself, '*the spirit of the real is the true ideal.*' We repeat, then, that the preacher with a veneration for *truth* such as we have just indicated could not be other than *sincere and unaffected* in his manner in the pulpit. The following is a full-sized portrait of what the TRUE preacher should be: 'There is a rising spirit of interest and inquiry into theological questions among the educated laity of which many seem but little aware. Let such men, as they listen, perceive by a thousand indications which are insensible that the speaker is one abreast of the culture of his age, knowing something of what its deepest speculators have said and sweetest poets have sung; let them feel that he is *a good and pious man*, sincerely attached to the Church he loves, but also that his piety has not soured or narrowed him, nor his ecclesiasticism made him intolerant. In one word, let men, as they listen to him, feel that he is one who creates their respect, at once for the

qualities of *head and of heart*, and it is incalculable the power over them for good which such a teacher will possess.*

(ii.) What Dr. Caird so well describes Mr. L. M. Bonkyl strongly urges upon the young preacher ; thus : ‘ *Above all things, BE YOURSELF.*† Constantly strive after such a nobility of character, such a refinement of deportment, and such a propriety of speech, as shall make yourself, in your entire personality, such a man as you need not be ashamed to be, and appear such a man as does not subsist on the atmosphere of imitation ; *such a man as is under no necessity of taking on certain shapes for certain occasions* ; such a man as is worthy to be the herald of Divine truth, and to fill the high office of an ambassador for Christ.‡

* Quoted by Ramsay in ‘Pulpit Table-Talk,’ p. 52.

† ‘Pulpit Elocution,’ pp. 30, 31, and 35.

‡ ‘Such a man,’ the phrase so oft repeated, and each time with emphasis, recalls an incident of one who was at least ‘*such a man as needed not to be ashamed of himself.*’ James Garfield was once in grave danger. He was mounted on a magnificent horse, for ’twas during the war. Putting spurs to his side, he leaped a fence that landed him in a cotton-field. The opposite fence was lined with grey blouses, and a single glance told him that they were loading (for they were soldiers) to fire at him. Jim had been in tight places before, but this was the tightest. However, pressing his lips firmly together, he says to himself : “Now is your time ; *be a man, Jim Garfield.*” He speaks to his horse, and lays his left hand gently on the rein of the noble animal.’ The end of the journey thus commenced is described as follows : ‘He has come out unscathed from the hurricane of death, for God’s good angels have warded off the bullets ; but his noble horse (which had been shot several times) staggers a step or two, and then falls dead at the feet of Jim’s hero—Thomas.’ And the net result ? ‘Garfield’s terrible ride saved the army of

This is also the ideal of Dr. Boyd Carpenter : 'If our *personality* counts for so much, it becomes our duty to regard this as a sacred gift, and to do our best to make it an efficient force. There are two conditions requisite for this': one we have already cited; 'the other is: "*Be yourself.*" There is a self-confidence which is *evil*, but there is also a self-confidence which is *good*. It is good when it is the expression of a desire just to be *ourselves*, and to be none other than ourselves. The ambition or effort to be *other than self* ends in disaster and confusion. The primrose should be content to be a primrose, and not try to rival the moss-rose. The willow with its supple branches has its place in nature as well as the firm, unyielding oak. *It is a safe rule never to violate nature.*' 'Be yourself,' and never let admiration for another's gifts betray you into the folly of copying that which is another's. *The men who have succeeded* have invariably recognised this principle. 'I shall not preach like them,' said Masillon, after hearing the great preachers of the day. Masillon had his own natural bent. David will not wear Saul's armour. It is usually only an ass that ventures to put on the lion's skin. But it is

the Cumberland from remediless disaster.' But alike the success of the ride and the salvation of the army were owing to the sublime moment and resolve in which this heroic soul said: 'Now is your time; *be a man, Jim Garfield.*' But what Garfield was as a soldier he was as a scholar, as a teacher, as a ruler—yes, as a *preacher*, too—A MAN; 'such a man'—so *true* to himself and his mission—'as needed not to be ashamed of himself.'—'From Log-Cabin to White House,' p. 330.

perhaps more pitiable when the lion stoops to wear the skin of an ass! And there is danger of this when *the weak spirit of imitation* is given free rein. No. Your own individuality is a sacred thing, and you can never rise so high as you can by being, in this sense, *true to nature*.

(iii.) There is A SNARE against which you will do well to be on your guard, viz., *impatience*. Impatience leads men to imitation. They see a successful man. It is, or it seems to be, an easier and quicker path to copy his methods than to discover their own. It is, perhaps, a more rapid way at first, but it is not the best in the end. It is like the proverbial 'short-cut,' which takes you far from your destination. Remember that 'the longest way round may be the shortest way home.' Be sure of this, that *impatience will tempt you to imitate, but faith will teach you to wait*. The vain and foolish desire to be other than you are will not only end in the failure which waits on all *unreality*, but will leave undeveloped the gifts which the Divine wisdom gave you, that with them you might serve your generation.

I believe it is Fontenelle who remarks: 'Truth comes home to the mind so *naturally* that when we learn it for the first time, it seems as though we did no more than recall it to our memory.' On which how natural the reflection that, as is truth itself, so should be, and so is, every *real* preacher of truth. 'I love a beauty,' says Fénelon,* in his famous 'Letter to the French

* Fénelon also cites Raphael, Titian, and Taisniere as fine examples of natural *artists*, and Homer, Virgil, and Horace as the same of natural *poets* (pp. 252-254).

Academy,' 'so *natural* that it should not need the advantage of novelty to surprise me. And *all men love an eloquence so natural that it needs neither novelty, nor any other thing, to make it effective.*'* And this would seem to be in strict accord with the very genius of the thing, for, as Dr. Gott observes: 'Eloquence is no trick of the tongue† or trap to catch the ear and the praise of our people; it is the pouring out of the fountains of one's heart, those streams of pardon and blessing, those holy waters of life, which the Holy Spirit has stored up within us.' 'I love a serious preacher,‡ who speaks for my sake, and not for his

* *Omnia magna quæ dicimus*, as Augustine says—but it is not novel (Weldon). Was not the idea expressed here put more forcibly by Newman Hall when he bore this testimony: 'I have heard O'Connell speak, Sir Robert Peel, Lord John Russell, Cobden, and frequently Bright and Gladstone. I observed that the speeches securing the largest audiences and most fixed attention were generally those of a *high conversational character rather than those of elaborate rhetoric.*' And was it not for these reasons, amongst others, that in his 'To My Younger Brethren' Dr. Moule wrote: 'Above all, there is the secret of quiet naturalness—the watchful cultivation of *the sort of utterance which we should use in an earnest conversation on grave subjects*, with only such differences as are suggested by the size of the place in which we speak' (p. 240).

† David Garrick, however, appears to have thought it was, for it is related of him that he once said he would gladly give a hundred pounds if he could only say 'Oh!' as George Whitefield said it. And had eloquence been *only* 'a trick of the tongue,' the famous actor might have purchased it for a hundred pounds, and probably less than that. But, as the narrator of the story truly remarks, he must first *be* and *see* and *feel* like Whitefield before he could *speak* like him. As an actor, however, though a great one, this was scarcely to be expected.

‡ The most serious preacher I remember hearing, and one of the most eloquent, is Canon Worlledge, of Truro Cathedral.

own ; who seeks my salvation, not his own vain-glory. He best deserves to be heard who uses speech only to clothe his thoughts, and his thoughts only to promote truth and virtue. Nothing is more despicable than a professed declaimer, who retails his discourses as a quack does his medicines.' Such a case as Fénelon thus condemns is portrayed by Professor Broadus as follows : ' Who ever heard Edward Everett in one of his orations without feeling uneasily that it was *a splendid unreality*? Only the finished declamation of a magnificent composition. This was well enough in a great oration, . . . but when, as an ambassador for Christ, a man prays men to be reconciled to God, we feel that all *conscious* art is out of place.'*

Perhaps, however, nothing would be more pertinent to our present purpose than the sound advice given by Alexander Pope in his ' Essay on Criticism ':

' First, *follow nature*, and your judgment frame
By her just standard, which is still the same.
Unerring nature, still divinely bright,
One clear, unchang'd, and universal light ;
Life, force, and beauty must to all impart,
At once the source, and end, and test of art.
Art, from that fund each just supply provides,
Works without show ; and without pomp presides.
Those rules, of old discovered, not devis'd,
Are nature still, but nature methodiz'd.
Nature, like monarchy, is but restrained
By the same laws which first herself ordained.'†

* 'The Preparation of a Sermon,' p. 300.

† Quoted in Fénelon, p. 133 (Stevenson's Translation).

II. 'FOLLOW NATURE *is certainly* THE FUNDAMENTAL LAW OF ORATORY, without regard to which all other rules will only produce *affected declamation, not just elocution*. And some accurate observers, judging, perhaps, from a few unlucky specimens of modern eloquence, have concluded that this is the only law which ought to be prescribed ; that all artificial rules are useless, and that *good sense, and a cultivated taste*, are the only requisites to form a good public speaker.'

As though commenting on this somewhat narrow view, the author of the 'Art of Public Speaking' observes : 'It has been asserted that elocution need not be taught, for all we have to do in order to become good and effective speakers is to follow the dictates of Nature. But the misfortune is, that Nature does not dictate to some people at all, so far as good speaking is concerned. They speak, but they do not speak *well*. Bad habits, it may be, in their case have got the better of Nature. To such, then—far from being useless—the study of the *art* is likely to be in the highest degree beneficial, making known to them what their bad habits are, and *leading them back to the ways of Nature*.'

In a list of seven qualifications contained in a small primer on 'How to Debate,'* which I once made much use of, one hint is given that is *apropos* here. The hint is this : 'The debater is not to discard ornament when it comes *naturally*, as oft-times it will ; but he is never to be found in *search* after it.' Dr. Phelps, however, thus briefly indi-

* Published by W. Scott, London, price 6d.

cates both the *means to be used* and the *order to be observed, in cultivating a natural style*: 'Great subjects insure solid thinking. Solid thinking prompts a sensible style, an athletic style; on some themes a magnificent style, and on all themes a *natural style*.* More fully, in his 'Dialogues concerning Eloquence,' Fénelon represents *B* as inquiring, 'But how shall we know the particular gestures and the inflections of voice that are *agreeable to Nature*?' *A* replies: 'I told you before, that *the whole art of good oratory consists in observing what Nature does when unconstrained*.† You ought *not to imitate* those haranguers who choose always to *declaim*, but will never *talk* to

* 'My Note-Book,' quoted by Dr. Stalker in 'The Preacher and His Models,' p. 249.

† The following pretty story may enable us more clearly to understand Fénelon's meaning: 'During Lord Rosebery's tenure of office the Liberal party had a new political salon, where magnificent receptions were given by Lady Rosebery. Everyone was welcomed at these receptions. A bright picture of one of them was given by Dr. Oliver Wendell Holmes, who visited London in the summer of 1886, and afterwards wrote his book, "One Hundred Days in Europe." He says: "We went to luncheon at Lansdowne House, Lord Rosebery's residence, not far from our hotel. My companion tells a little incident which may please an American six-year-old. The eldest of the four children, Sibyl, a pretty, bright child of six, told me that she wrote a letter to the Queen. I said, "Did you begin, "Dear Queen"?" "No," she answered: "I began, "Your Majesty," and signed myself, "Your little humble servant, Sibyl"'" ("Life of Lord Rosebery," by Coates, p. 527). And now for the application. Well, if Lord Rosebery's six-year-old child had addressed her Sovereign as was suggested by Dr. Holmes' companion, thus, "Dear Queen," this would have been according to *Nature*. But, her age considered, it was only according to *Nature constrained* for her to write, as she did, "Your Majesty."

their hearers. On the contrary, you should address yourself to an audience in such a modest, respectful, *engaging* manner that each of them shall think you are *speaking to him in particular*. And this is *the use of natural, familiar, insinuating tones of voice*, which ought always to be *grave and becoming*, or *strong and pathetic* when the subject requires it. And IF WE WOULD SUCCEED IN PAINTING AND RAISING THE PASSIONS, WE MUST KNOW EXACTLY WHAT MOVEMENTS THEY INSPIRE. For instance, observe what is the posture, and what the voice, of one whose heart is pierced with sorrow, or surprised at the sight of something wonderful. Remark the natural action of the eyes; what the hands do, what the whole body does. On such occasions Nature appears, and you need only to follow her.*

But to take a good concrete illustration. Mr. Gladstone, at the City Temple, spoke of Dr. Chalmers as follows: 'I have heard Dr. Chalmers preach. Well, now, being a man of Scotch blood, I am very much attached to Scotland, and like even the Scotch accent, but not the Scotch accent of Dr. Chalmers. Undoubtedly the accent of Dr. Chalmers in preaching was a considerable impediment, notwithstanding that it was all overborne by the power of the man in preaching, overborne by his power, melted into harmony with all the adjuncts and incidents of the man as a whole—so much so that, although I would have said the accent of Dr. Chalmers was distasteful, yet in Dr. Chalmers himself I would not have it altered in the smallest degree.'

* 'Fénélon,' pp. 103-105.

‘This all sums up into the general principle, *Let the preacher never forget the reality of the man*; let him never become a *conventional* being; let him never adopt—you won’t misunderstand me if I use a homely phrase—the mere *slang* of religion, for there *is* a slang of religion, that is to say, there is an illegitimate growth of vulgarity and dialect in religion as in everything else. Let the preacher retain *his reality as a man*, and in proportion to the sense he entertains of the immeasurable dignity and power of the office he has to fill, and the instrument he has to wield. Let the preacher extend a proportionate, corresponding care in the cultivation, ay, of the very smallest, incidental qualities that he thinks may contribute to the fuller accomplishment of his work’ (‘The Treasury of British Eloquence,’ p. 468).

If I were asked to name the most natural preachers I ever heard, I should give as one the late Archbishop Temple. *Perfect naturalness* and innate truthfulness, or sincerity and simplicity, were marked features of the man. They were also amongst *the secrets of his great success* as a prelate and a preacher. He said what he felt, he meant what he said.* Another great preacher in respect of

* In a very interesting review of Dr. Welldon’s able article in the *Nineteenth Century* for September, 1904, on ‘The Difficulty of Preaching Sermons,’ the writer says: ‘Of great numbers of Church of England preachers we are afraid the verdict must be like that passed by Archbishop Temple on one particular curate who came under his notice at Fulham. “I am a very poor preacher, my lord.” “I know you are,” the Bishop snapped out. Yet, blunt as was this reply, *how perfectly true to himself* as to the curate! And

naturalness of manner is Canon Body of Durham ; and yet another was the late W. P. Mackay, of Hull. It was just Mackay's simple naturalness in speaking that gave him his well-known power over an audience. Like the late Gordon Calthrop and Canon Fleming, Mackay was a *fine reader* as well as preacher. And the reason was that, whether preaching or reading, the famous author of 'Grace and Truth' was *so true to Nature*. And I do not believe there has ever been a failure in the pulpit, where, wisely aided, not hindered, by art, Nature has had full play. Indeed, does not the same thing lie at the root of all success, whether in preaching or writing? To what more in Robert Burns, *e.g.*, than his *exquisite naturalness* may we attribute his success as a poet? And is not the man self-portrayed, and his style well illustrated, by these beautiful, if somewhat sarcastic, lines :

'A set o' dull, conceited hashers
Confuse their brains in college classes,
They gang in stirks, and come out asses,
Plain truth to speak.
An' syne they hope to speel Parnassus
By dint o' Greek.
Gie me *ae spark o' Nature's fire*,
That's a' the learnin' I desire ;
Then, though I trudge through dub an' mire,
At pleuch or cart,
My muse, though homely in attire,
May touch the *heart*.'

what a contrast to the more polite, but less sincere, replies which other men are apt to make ! In this case, as in a thousand others, Dr. Temple did but speak the *truth*, or he could not have said such a thing even to a poor curate.'

Bishop Burnet complains that 'some preachers affect a *light* and *flippant* behaviour. And others think that *wry faces* and a *tone in the voice* will set off the matter.* *Grave and composed looks, with a natural and distinct pronunciation, will always have the best effects.* THE GREAT RULE which the masters of rhetoric press much can never be enough remembered, that to make a man speak well—which he can never do if not *natural*—he ought (as has been stated before), first, thoroughly to *understand* all that he says ; secondly, to be fully *persuaded* of it ; and, thirdly, to bring *himself to have those affections* which he desires to infuse into others. He that is persuaded of the truth of what he says, and has a concern about it in his own mind, *will pronounce with a natural vehemence* that is far more lively than all the strains that *art* can lead him to. An orator, if we hearken to the masters of rhetoric, must be an *honest* man, and speak always on the side of *truth*. He must, moreover, *study to feel* all he says, and then he will speak it so as to make others feel it likewise (Fénélon's 'Dialogues,' p. 96). A story may both confirm and illustrate this statement. A distinguished lawyer, then, thus describes the effect upon himself of a speech by Mr. Gladstone : 'The peroration was extraordinarily good ; and I confess that the magician's power had succeeded,

* In his essay before mentioned Bishop Welldon admits that 'preachers vary as much in their manners as in their gifts' ; yet he holds that '*whatever is natural to a preacher is generally best for him, so long as what is natural is not understood to be what is easy.*'—See *Nineteenth Century*, p. 409, September, 1904.

and that, as I walked away from Blackheath, my political opinions had undergone a complete change ! It was the *genuine* and earnest character of the speech that had struck me particularly. It was *real* ; and in my small way at the Bar [how much more in the pulpit !] I have always found that *to succeed in speaking one must feel*, or appear to feel, what one utters.* *Si vis me flere, fles ipse*. Seneca says : ‘ Raphael did well, and Phidias did well, but it is not painter or sculptor who is making himself most nobly immortal. It is rather he who is making *true* impressions upon the mind of man—frescoes for eternity that will not shine out till the light of heaven reveals them, sculptures not wrought in outward things, but in the inward nature and character of the soul.’ But how can *true* impressions be produced on others except by one who is *himself* true ? There is a wide gulf between *reality* and *hypocrisy*. The hypocrite may produce impressions upon his audience, but in so far as *he* produces them, they must be *false* as he is false. Such a speaker cannot be natural, for *to be natural is to be real*, as to be artificial is to be unreal. And *an unreal man will be an insincere speaker*—in plain language, a *hypocrite*, whose character is thus vividly and scathingly portrayed by Cowper :

‘ In man or woman, but far more in man,
And most of all in man that *ministers*
And serves the altar, in my soul I loath
All *affectation* ! ’Tis my perfect scorn ;
Object of my implacable disgust.

* ‘ Leaves of a Life ’ (p. 206), by Montagu Williams.

What ! will a man play tricks, will he indulge
A silly fond conceit of his fair form,
And just proportion, fashionable mien,
And pretty face, in presence of his *God*?
Or will he seek to dazzle me with tropes
As with the diamond on his lily hand,
And play his brilliant parts before my eyes?
He mocks his Maker, prostitutes and shames
His noble office ; and instead of *truth*
Displaying his own beauty, starves his flock.'

'THE TASK.'

CHAPTER XVII.

WITH BREVITY, OR TAKING CARE NOT TO TAX THE HEARER'S PATIENCE

‘*BREVITY*,’* Shakespeare declares, ‘is the soul of wit,’ and, many people think, of preaching, too. Cicero, however, objects to the Greeks, that they sometimes carried *brevity to the point of obscurity*. And so, apparently, did at least one distinguished fellow-countryman of Cicero’s. For we are informed that Tacitus, the Roman historian, ‘fettered the powers of his judgment and obscured the brightness of his imagination by *elaborate brevity* and dark, distant allusions.’ Nor is this all, as, from another picture of the historian, we learn what confirms the foregoing. Albeit, the portrait is distinctly flattering. Here it is: ‘A man who could join the brilliant wit and *concise sententiousness* peculiar to that age with the truth and gravity of better times, and the deep reflection and good sense of the best moderns, cannot choose but have something to strike you. Yet, what I admire in him above all this is his detestation of tyranny, and the high

* On this subject see chap. ii., part 3, in ‘English Composition,’ by Professor Nichol (published by Macmillan).

spirit of liberty that every now and then breaks out, as it were, whether he would or no. I remember a sentence in his "Agricola," that (concise as it is) I always admired for saying *much in a little compass*' ('Gray's Letters to West,' quoted by Kett). Canning, the Prime Minister, was once asked by an English clergyman how he liked the sermon he had preached before him. 'Why, it was a *short* sermon,' quoth Canning. 'Oh yes,' said the preacher (a young one no doubt); 'you know, I avoid being *tedious*.' 'Ah, but,' replied the brilliant orator of Gladstone's early days, and Edward Irving's friend, 'you *were* tedious.'

I. Unimportant as the heading of this chapter may appear, there are few things which the speaker needs to attend to more carefully. Early in my ministerial career I was advised to PREACH SHORT SERMONS. But I have always been more or less prone to be lengthy in my addresses. No conviction, however, is more firmly rooted in my mind, as the result both of observation and experience, than this, that, be the preacher who he may, or let his talents be what they may, persistence in the habit of long preaching will eventually tire his people, exhaust their patience, and minimize his own usefulness.

In 'How to Debate'—previously referred to—I find the following: '*Brevity* is as valuable in speaking as in writing; and *a good short speech will always have a better reception than a long one, whether good or bad*, unless the topic requires extensive treatment, and then *conciseness must be aimed at*, for the sake of compressing into the

fewest possible words the several statements and deductions from them. . . . *Prune down your periods*, as you would your sentences in writing. If *recapitulation* is necessary to enable you to start from a certain point in the argument, *be as brief and as clear as possible*, and sum up the several statements in a few words, so that they stand apart in your speech, as a preface does in a book.'

In his tenth rule of sermon-making, Edmondson gives this very practical advice : '*Acquire the habit of compressing your matter into a small compass*, that you may be able to retain it yourselves, and that it may be easily remembered by your hearers. Caryl's "Exposition of Job," in two prodigious folios, is an excellent work ; but if other commentators were to follow his plan, "I suppose that even the world itself could not contain the books that should be written" (St. John xxi. 25). And if you adopt a similar plan in composing your sermons or in preaching them, you will injure your health, and exhaust the patience of your hearers, without achieving any good result. Our venerable *Wesley said more in twenty minutes** than many say in an hour : and you should study his method, and follow his example—in brevity, that is. And, on this plan, there will be strength in your sermons ; your congregations will never be weary of hearing you, nor

* Speaking of the late Dean of Llandaff, an American writer says : 'Dean Vaughan, of the Temple, could preach the best twenty-minute sermon of his time—not a bad gift either.'—'Personal Observations on Some English Preachers,' by S. P. Cadman, D.D., in the *Homiletic Review* for July, 1904, p. 30.

will you injure your health by long and useless harangues. And, as with the sermons, so with the *skeletons*. If you write skeletons of sermons, *let them be short, too*; for you will remember twenty or thirty lines better than a hundred. *A long outline will confuse you, but a short one will render you essential service.**

Mr. Beecher is a little more elastic, as we might expect, upon the point of sermonic brevity. He says: 'One word as to the *length of sermons*. That never should be determined by the clock, but upon broader considerations. Short sermons for small subjects, and long sermons for large subjects.' From this it would appear that the great American goes in for symmetry in adapting his sermons to time. 'It does not require,' he continues, 'that sermons should be of any uniform length. Let one be *short*, the next *long*, and the next *intermediate*—i.e., neither short nor long. It is true that it is bad policy to fatigue men, but shortness is not the only remedy for that. *The true way to shorten a sermon is to make it more interesting.* The object of preaching is not to let men out of church at a given time. The *length* and quality of a sermon must be determined by the *objects* which it has in view. Now, you cannot discuss great themes in a short compass, nor can you by dribblets—by sermons of ten or twenty minutes—train an audience to a broad consideration of high themes. There is a medium. A preacher ought to be able to hold an audience for

* 'Perspicuity depends on the *general brevity* of the style. Prolixity is worse than extreme conciseness.'—BROADUS, pp. 269, 270.

an hour in the discussion of great themes; and the habit of ample time, and ample discussion, even if occasionally it carries with it the incidental evil of weariness, will, in the long-run, produce a nobler class of minds, and a higher type of education, than can possibly belong to the school of dwarfed sermonizers.*

But to refer to Edmondson again. After observing, 'Always take care that your introduction be *short*, clear, convincing, and without pomp or display,' he adds: 'But you should carefully *avoid long, dry, and tedious introductions*, because they offend your judicious hearers, and hurt your usefulness. And when you adopt this unhappy plan, the people generally wish you to leave off where you intend to begin. Men of sense cannot endure a long and uninteresting explanation of ten or fifteen verses preceding your text. This method, moreover, shows a *bad taste*, lowers you in the estimation of all good judges, and injures the cause of truth.' And Bishop Moule agrees with this, thus: 'Generally, be shy of much introduction and preface in the pulpit. I do not mean that we are never to elucidate connections and contexts; but *remember limits*: your minutes are few, ah! so few, for such a Message—Christ Jesus in His fulness for man's need in its depths. Pass quickly through the porch into *that Church*' ('To My Younger Brethren,' p. 279).

It would appear that Bishop Beveridge was a long-winded writer, like Caryl, if he had not a similar weakness when speaking. 'However, if

* 'Lectures on Preaching,' First Series, p. 234.

we make him our example,' says Mr. Edmondson, 'we shall not find it difficult to say, with a good old Scotch divine, "*Seventy-fifthly*." Meanwhile, your hearers may be asking, "Who is this that darkeneth counsel by words without knowledge?"' (Job xxxviii. 2).

From all this it might have been inferred that an inspired Apostle would not have transgressed in the matter of *prolixity*. Yet Paul himself did once actually fall into this error. But though it was only once, a very serious consequence ensued, in the fall of the sleepy young man from the window (Acts xx. 9). We cannot be *sure*, however, that there was any connection between this event and the length of Paul's sermon.* Whether this incident is recorded as a twofold warning to long-winded preachers and somnolent churchgoers, we cannot say; but we do know that the Cathedral of which Dean Swift† was the custodian was disgraced by the latter, if not afflicted by the former. And, further, that, in consequence of the abnormal development of the sleeping propensity during the sermon in his Cathedral, the Dean preached a special sermon on the subject, the sarcasm whereof was so very bitter, even for Swift, that we cannot forbear giving a specimen of it, as quoted by Dean Ramsay. Swift took for his text the account of Eutychus; and this is what he said: 'I have chosen these words with

* Albeit, the words of St. Luke seem to imply this: 'And as Paul was *long* preaching, he—Eutychus—sunk down with sleep, and fell down from the third loft, and was taken up dead.'—Acts xx. 9.

† For an account of Swift, see 'The English Humorists of the XVIIIth Century,' by Thackeray (Smith, Elder and Co.).

design, if possible, to disturb some part of this audience of half an hour's sleep, for the convenience and exercise whereof this place at this season of the day is very much celebrated.' Then, in allusion to Eutychus sleeping in the window, he goes on to say: 'The preachers now in the world, however they may exceed St. Paul in the art of setting men to sleep, do extremely fall short of him in the power of working miracles—therefore hearers are become more cautious, so as to choose more safe and convenient stations and postures for their repose, without hazard of their persons, and upon the whole matter choose rather to trust their destruction to a miracle than their safety.'

On this subject of sleeping in Church many stories are told. Crabbe, *e.g.*, in his poem, 'The Parish Register,' graphically describes the effects of a new vicar's preaching upon certain individuals of a congregation who were addicted to this somnolent practice. Unlike the quiet preaching of his predecessor, the young preacher's words came down upon the flock like thunder, and they are thus described in their effect :

'He such sad coil with words of vengeance kept
That our best sleepers startled as they slept.'

A similar result has been described in a certain parish of our own country on the Borders. 'An old clergyman who had got a strong-lunged colleague observed that one of his hearers was becoming rather irregular in his attendance at Church. Of course, the divine felt it his duty to visit the backslider, and he accordingly went to the house ; but the gude-man was not in. He inquired of

the wife, therefore, why John was so seldom at Church now. "Oh, indeed, minister," she replied, without the least hesitation, "that young man ye've got roars sae loud that John canna sleep sae comfortable as he did when preachin' yersel' sae peaceably" (Ramsay's 'Pulpit Table-Talk,' pp. 47, 48). Another story. "'Well, Master Jackson,'" said a minister to a member of his flock, "Sunday must be a blessed day of rest for you who work so hard all the week! And you make a good use of the day, for you are always to be seen at Church!" "Ay, sir," replied Jackson; "it is indeed a blessed day. I works hard enough all the week, and then I comes to Church o' Sundays, and sets me down, and lays my legs up, and *thinks o' nothing*"' ('Clerical Anecdotes').

II. There is a *point of view* from which to look at this subject that may be regarded as in some sense *antithetic* to that hitherto considered, or from the PREACHER'S standpoint. Sermons should be *short*, not more because long ones are disagreeable to the public than because the very length of the sermon, obviously entailing more labour, increases the burden of the preacher. In support of this aspect of the question, we will give successively the views of two very distinguished men of totally different schools of thought and of widely different ages.

And, first, that of Henry Ward Beecher :* 'The necessity of preparing every week fresh matter becomes to unfruitful minds an excessive taxation, and drives men to all manner of devices;

* 'Lectures on Preaching,' First Series, pp. 210, 211.

and even at the best, it is no small burden for a man to carry through the year his pack of sermons, born or unborn. We do not desire to have preaching made less thorough, or less instructive, but it is desirable that it be less *burdensome*. Many and many a minister is a prisoner all the week to his two sermons. Into them he has poured his whole life, and, when they are done, there is little of him left for pastoral labours and social life. The majority of preachers are consciously harnessed, and draw heavily and long at the sermon which tugs behind them. In every way, then, it is desirable that preaching should be made more easy, that men should learn to take advantage of their own temperament, and that they should learn the best plans and methods.' And, secondly, the view of the Archbishop of Cambray: 'I would have every preacher make such sermons as should not be too troublesome to him, that so he might be able to preach often. They ought, therefore, to be *short*, that without fatiguing himself, or wearying his people, he might preach every Sunday after the Gospel.' Whilst, speaking of the bishops of primitive times, Fénelon infers that 'as their sermons were short, so their action must have been grave and moderate.'*

(i.) *People like neither long studies nor LONG SERMONS.*† We would not care to emphasise this, did we not know, from personal experience, how very perverse preachers are, especially when they are in the pulpit, or face to face with their long-suffering

* 'Dialogues on Eloquence,' pp. 175, 176.

† Suggested by Froude's well-known work, 'Short Studies on Great Subjects.'

congregations. In full knowledge of this well-known weakness of preachers, it may be safe to urge all young beginners to start with the resolution, as a rule with very few exceptions, to preach *short* sermons on great topics. And let the following examples of a contrary practice be both a *warning* against lengthiness and an encouragement to brevity in preaching.*

I was once in a certain cathedral when the following dialogue took place. It was an official of the sacred edifice I was confronting, so I said : 'How is the Dean?' 'Pretty well, sir.' 'Does he preach as long as ever?' A little hesitation naturally characterized the next reply, but it came, and it was this: 'About the same, sir.' 'And the congregations, do they keep up?' More hesitation, of course. Presently, however, an unequivocal, if somewhat cautious, answer was vouchsafed. The man said: 'No, sir; not what they were formerly.' And then, quite voluntarily, though still in a whispering tone (as though he would like to have said, 'Of course, sir, this is *inter nos*'—between ourselves), added the information: 'He usually preaches about fifty minutes, sir, and for this reason many of the vicars around here are afraid to ask him to preach, having to think of the Holy Communion on the one hand, and of their dinner-hour on the other.'†

Then there is the well-known case of Isaac

* 'A sermon which cost little is worth as much as it has cost. Yet,' observes Dupanloup, 'measure not the value of the sermon by the *length* and hardness of your *labour*.'—STALKER.

† We are hence reminded of a wise saying of St. François de Sales: 'Plus vous direz, moins on retiendra. Moins vous direz, plus on profitera.'—Quoted by BISHOP WELDON.

Barrow, who bears the distinction of being the great *moral* preacher of our Church. In his sermons, however, he is so minute, and so full in the analysis and application of the moral qualities of which he treats, that it has been said of him, 'Barrow *exhausts* his subject'; and some wit has been unkind enough to add, 'Yes, and sometimes he *exhausts* his *reader*, too.' Let the young preacher beware lest, by *his* long sermons, he, like Barrow, exhaust his *hearers*. He will not, however, if he take this advice of Ward Beecher: (ii.) '*Don't make your sermons too good. A respectable source of failure, as of prolixity, is conscientious thoroughness.*' It is true that it is the office of the preacher to *furnish* thought for his hearers, but it is no less his duty to *excite* thought. Thus, we give thought to breed thought. If, then, a preacher elaborates his theme until it is, like Barrow's, *utterly exhausted*, leaving nothing to the imagination and intellect of his hearers, as well as *exhausting their patience* by consequent *lengthiness*, he fails to produce that lively activity in their minds which is one of the best effects of right preaching. Under a *true preaching* the pulpit and the audience should be carrying on the subject together, one in outline, the other, with subtle and rapid activity, filling it up in imagination, suggestion, and emotion. So don't make your sermon too good. That sermon has been overwrought and overdone which leaves nothing for the mind of the hearer to do. A sermon in *outline*, as much *shorter*, is often far more effective than a sermon fully thought out, and delivered as a completed thing. *This is the secret of what is called 'suggestive*

preaching. You must be careful not to *surfeit* people, but aim to make them *self-helpful*.*

This reminds me, not only of the old adage, that 'there are exceptions to every rule,' but also of one very signal exception to this rule. It is the case of the late Canon Liddon.† No one will deny that his work on the 'Divinity of Christ' is an exhaustive treatise. Liddon was also a suggestive preacher. But if he exhausted his subject, he certainly did not exhaust his *hearers*. I may illustrate this. When I was senior curate at Falmouth, and had charge of the parish during the Rector's absence in the summer, I sometimes had to requisition the services of strange clergymen who happened to be visiting there. Nor had I much difficulty, as the churches there were large and the congregations good. My caution in obtaining assistance, however, led the dear old-fashioned clerk there (a man of fifty years' experience) to narrate for my benefit this authentic story. During the tenure of the previous Rector, who, I believe, was somewhat of a favourite at Court, he, too, went on a summer holiday, and *his* senior curate was left in charge of the parish. This worthy cleric had a weakness which was by no means peculiar to himself. He thought overmuch of his clerical brethren's *merely literary honours*. Accordingly, when any clergyman staying there, and noticing how very attenuated the Falmouth clerical staff had become, volunteered

* 'Lectures on Preaching,' First Series, pp. 223, 224.

† A short Sketch of Liddon as a *Preacher* is given in the *Homiletic Review* for July, 1904 (p. 30), by Dr. Cadman, of Brooklyn.

his kind offices, the said curate had a certain little formula which was sure to be brought out. It was this: '*Have you your degree, sir?*' Now it chanced, on one particular occasion, that he was unfortunate in his questioning. He was in the vestry, just going into the church, when a strange clergyman entered, and politely said: 'May I be of any assistance to you this morning, sir?' The reply was somewhat halting, but at last it came: 'Have you your degree, sir?' Quietly, but very distinctly, came the answer: 'Yes, sir.' 'Oh,' said the curate, 'then you may read the *Litany*!' He read the *Litany*; and the old clerk declares it was the only time the *Litany* was read in that church. The service was over, and the choir with the clergy had returned to the vestry, when another stranger came in, and quickly approaching the reader of the *Litany*, said: 'How do you do, Canon Liddon?' The sequel may be better imagined than described. The next time the Canon came there he was kind enough to offer to *preach*. And preach he did for *one whole hour*! And the sermon was never forgotten. As to its length, one hour of Canon Liddon's preaching was but as a moment to the hour of many other preachers.*

Dr. Joseph Parker, at times, preached, literally, '*minute sermons*,' in which, after the regular discourse, he commented on some matter of public interest. That this method of preaching met the want of at least one individual may be inferred

* But of Bishop Burnet it is told, that he once preached with an hour-glass at his side, and when the sands in the hour-glass had run out, he was requested to turn it upside down and preach *another hour*.—DR. WELLDON.

from what is added by Parker's biographer; it is this: 'A minister's son (!) when told to get ready for church said: "Is there not a gentleman who preaches for '*one minute*'? Let us go and hear *him*!"' Of a piece with this is the following incident taken from Morley's 'Life of Gladstone': 'One of Gladstone's earliest recollections is that of being taken to St. George's Church, Liverpool, on which occasion, after enduring the sermon for a reasonable term, he shocked the congregation by turning to his mother with the shrill inquiry, "When will he have done?"' The story would seem to lend some support to the churlish remark attributed to the great French infidel, Voltaire, who, speaking of the generality of modern orators, said: 'What they want in *depth* they give us in *length*.' And another story is told of a very fluent preacher whose only preparation was a single striking and telling sentence with which to *wind up* his discourse. But, *horribile dictu*, he once forgot that sentence! And, as the story ended there, the inference implied was, that he might be *going on still*!*

It may be a matter for regret, but then it is no less a matter of fact, that the preacher's hearers, as a rule, with very few exceptions, are sadly too much like those of John Ruskin when he read his first essay at Oxford. An interesting account of the incident, not without its pathetic side, is given by the Dean of Durham. It was required that the essay should be *short*. 'But,' says the Dean, 'Ruskin's essay was *not* short. He developed it, and *read every word*! Indeed, he even presumed

* From 'Modes of Speaking and Preaching' (an article in *Homiletic Review* for January, 1904, p. 23), by Dr. Walker, Winchester College (U.S.). Funk and Wagnalls' Co.

to put a little *elocution* into the delivery of it! And what was the result? Precisely what might have been anticipated. For Dr. Kitchin informs us that ‘astonishment gave place to wrath in the gilded audience.’ And when the poor lad had ended and walked out with his fellows—— But you shall read it in his—Ruskin’s—own words: ‘The thoughtlessness and audacity of writing an essay that would take at least *a quarter of an hour* to read! And then reading it *all* might for this once be forgiven to such a greenhorn (?). But that *Coventry* was not the word for the place I should be sent to if ever I did such a thing again!’ (‘Ruskin in Oxford,’ pp. 14, 15). The reference to ‘a quarter of an hour’ reminds me of one other story with which this chapter must conclude. ‘Dr. Parr preached the Spital Sermon at Christ Church on the invitation of the Lord Mayor, Harvey Combe; and as they were coming out of the church together the following colloquy took place: “Well,” said Parr, “how did you like the sermon?” “Why, Doctor,” replied his lordship, “there were four things in it that I did not like to hear.” “State them,” answered the Doctor. “Why, to speak frankly, then, they were the quarters of the church clock, which struck four times before you had finished.”’* Wherefore, as Bishop Welldon says, ‘it is better to preach too *little* than too *much*,’ and remember that *multum in parvo* is a good rule for preachers as for others; and, that the best example of it is Cæsar’s famous *Veni, vidi, vici*.

* Dr. South felt much the same when, under similar circumstances, he said to a friend: ‘Let us go home and fetch our gowns and slippers, for I find this man will make *night-work* of it.’—‘Difficulty of Preaching Sermons.’

CHAPTER XVIII.

WITH PERSPICUOUSNESS, OR STUDIED SIMPLICITY

1. IMPORTANCE OF PERSPICUITY

A HIGH authority declares emphatically that 'the chief excellence of oratory is *perspicuity*.' And the same person—viz., Quintilian—tells us that he found mention in Livy of a teacher who used to direct his pupils to *darken* the idea. He adds a witticism of someone whose hearers complained that they did not understand, and who replied: 'So much the better; I did not even understand it myself.' M. Huc says 'that in the Lama convents, where the Buddhist professors lecture to their pupils, the more *obscure* their sayings the more sublime they are reckoned. Alas! that preachers of the Gospel are not always proof against this pitiful temptation!'^{*} (Broadus, p. 259). This last statement is only too well confirmed by the following story: 'A clergyman in the country,' so it is said, though I cannot vouch for its accuracy, 'had a stranger preaching for him one day, and meeting his beadle, he said to him: "Well, Saunders, how did you like the sermon to-day?" "I watna, sir, it was rather

^{*} 'The preacher sought out *acceptable words*.'—Eccl. xii. 10.

o'er plain and simple for me. I like thae sermons that jumbles the joodgment and confounds the sense. Od, sir, I never saw ane that could come up to yersel' at *that*''' ('Anecdotes of Clerical Life').

(i.) TO BE PERSPICUOUS ONE MUST BE SIMPLE ;* for a perspicuous preacher is a *clear* preacher. But there is, and there can be, no clearness where there is not *simplicity*. And as what is not clear is not understood, and what is not *understood* is absolutely useless, the importance of a perspicuous style in the pulpit, and consequently of simplicity, is sufficiently obvious. In his booklet on 'Simplicity in Preaching,' the late Bishop Ryle thus supports this view : 'I ask my readers to remember that TO ATTAIN SIMPLICITY IN PREACHING IS OF THE UTMOST IMPORTANCE to every minister who wishes to be useful to souls. Unless you are simple in your sermons, you will never be understood, and unless you are understood, you can never do good to those who hear you. It is a true saying of Quintilian that "if you do not *wish* to be understood, you deserve to be neglected."'' To which he adds that '*perspicuity consists (1) in making use of clear and intelligible expressions ; (2) in avoiding ambiguous words, affected brevity, long and perplexed periods, and confused metaphors.*† " If a composition be perspicuous,‡ the sense of it

* An American writer says : 'Men ask for that which they can easily digest. Thus, our religious congregations give their ministers two main directions : First and chiefly, "*Be short.*" Secondly, "*Be simple.*"'—Art. on 'Originality.'

† For fuller treatment of this phase of the subject, see De Quincey on 'Style,' p. 82. Also Bain's 'English Composition,' p. 56, and Nichol's 'Eng. Comp.,' chaps. i., iii., and iv. in part iii.

‡ *Perspicuus*, from *perspicere*—to look (or see) through.

will strike the mind in the same manner as the light of the sun does the eyes.”

(ii.) ‘Clear language—language, that is, which carries its own meaning straight, and without starting side-puzzles in the minds of our hearers—is the first condition of fitness of language. From this it will follow that WHAT IS SIMPLE AND NATURAL IS BEST.’* ‘The truths of religion in a simple and transparent style,’ Beecher observes, ‘shine as the sunlight on the fields and mountains, revealing all things in their proper forms and natural colours; but an artificial and gorgeous style, like a cathedral window, may let in some light, yet in blotches of purple and blue, that spot the audience, and produce grotesqueness and unnatural effects.’ ‘*We ought never to run the hazard of ambiguity.* I would even have Quintilian’s rule generally observed, so as to avoid such expressions as the reader may indeed understand, but which he could not understand if he did not supply something that they want. We should use *a simple, exact, easy style*,† that lays everything open to the reader, and even prevents his inattention. When an author writes for the public he should take all the pains imaginable to prevent his readers from having any. All the labour should be his own, and he should leave nothing

* Dr. Boyd Carpenter, in ‘Lectures on Preaching,’ p. 147.

† ‘The best classification of *the leading properties of style* is that of Campbell—“PERSPICUITY, ENERGY, and ELEGANCE.” Shedd substitutes “plainness, force, and beauty”; and Blair (following Quintilian) only “perspicuity and ornament.” Whately adopts Campbell’s classification.’—BROADUS, p. 259.

but pleasure and instruction to his readers. They should never be put to the trouble of finding out his meaning. None but those who deal in riddles are allowed to puzzle people.'

(iii.) '*Augustine would rather have* FREQUENT REPETITIONS *used* than that there should be the least degree of *obscurity* in a discourse. Indeed, the first care of one who writes only to be understood is to ease his readers by expressing himself *clearly*.' 'A skilful, experienced orator *adapts* things to the capacity of his hearers, and *varies* his discourse according to the impression he sees it makes upon their minds: for he easily perceives whether they understand him or not; and, if it be needful, he resumes the same things in a different manner, sets them in a different light, and clothes them in more familiar images and comparisons.'* It is the duty of every true preacher, and Tennyson held that it was the duty of every true *poet*, to strive after *lucidity* in thought and word, that his influence and teaching might not be hindered in their appeal to the heart of man. And his view is thus expressed in verse:

"The poet's mind,—
Clear and bright it should be ever,
Flowing like a crystal river;
Bright as *light*,† and clear as wind."

* Fénelon's 'Dialogues on Eloquence,' pp. 245, 246.

† This description of what a poet *should* be recalls another of what at least one *was*. It is from the Dean of Durham's book on 'Ruskin in Oxford and other Studies.' The subject is Dante and Virgil. 'It is a fine phrase of Professor Villari in which he says: "We stand at the moment of the composing of the 'Commedia,' at which, not only an 'Art,' a 'Literature,' and 'New Society' begin; it is a moment in

Broadus informs us that the Indian orators of the Six Nations were known to practise their speeches beside a *clear pool*.

(iv.) COMPARING THE SCRIPTURES WITH THE ANCIENT CLASSICS, Fénelon affirms that the difference betwixt them 'is much to the honour of Scripture'; and adds, 'it surpasses them vastly in *native simplicity*.' And, further, that the simplicity of *Christ's style* is entirely according to the ancient taste—*i.e.*, it is agreeable both to Moses and the prophets, whose expressions Christ often uses. The same writer declares that the *Apostles only* preached Christ with all the force and magnificent simplicity of Scripture language. Hence Edmondson urges young preachers to imitate the *Apostolic plan of preaching*. 'We should imitate the "purity" and "simplicity" of their preaching. We find no mixture of philosophy, no brilliant displays of oratory, in their discourses. They preached a pure and unadulterated Gospel, in *plain language*, suited generally to the meanest capacity. Yet their style, though plain and unadorned, was strong and nervous, and in many instances one short sentence contains more matter than whole sermons of other preachers.'

which the old medieval world is going and decomposing, while a new world, that of the 'Renaissance,' begins to fall into shape. And in the midst of these great movements rises the giant form of 'Dante,' who commands all our attention, and *sheds marvellous light over all the world around*"' (p. 257).

'Dante he seems to have read every day at Cheltenham, and to have committed the whole of the "Inferno" to memory during 1845.'—Robertson's 'Preparation for Preaching,' *Homiletic Review* for October, 1904, p. 274.

II. DIFFICULTY OF PERSPICUITY*

(i.) 'SUPREMELY IMPORTANT AS THE THING ITSELF IS, yet *to attain simplicity in preaching*,' Bishop Ryle maintains, '*is by no means an easy matter*. No greater mistake, in fact, can be made than to suppose this.' (ii.) 'TO MAKE HARD THINGS SEEM HARD,' to use the substance of a remark of Archbishop Ussher's, 'is within the reach of all; but to make hard things seem easy, and intelligible, is a height attained by very few speakers.' And the Archbishop's remark appears to be confirmed (1) by the observation of a Puritan two hundred years ago—'*The greater part of preachers shoot over the heads of the people*'; And (2) by that of Bishop Ryle: '*I fear a vast proportion of what we preach is not understood by our hearers any more than if it were Greek*. When people hear a simple sermon, or read a simple tract, they are apt to say, "How true, how plain! How easy to understand!" Allow me to say that it is an extremely difficult thing to write simple, clear, or perspicuous, and forcible English. Look at the sermons of Charles Bradley,† of Clapham. A sermon of his reads most beautifully. It is so *simple and natural* that anyone feels at once that the meaning is as clear as the sun at noonday. *Every word is the right word, and every word in the right place*. Yet the *labour* of those sermons was

* 'Brethren,' said one, 'it will take all our learning to make things *plain*.'—*The Homiletic Quarterly*, 1881, vol. i., p. 26.

† See 'Successful Preachers,' p. 138, by G. J. Davies (published by Bell and Sons).

very great indeed. So, likewise, was that of Oliver Goldsmith in writing "The Vicar of Wakefield," which is remarkable for its exquisite naturalness, ease, and *simplicity*.'

III. ATTAINMENT OF PERSPICUITY

But, to be practical—HOW IS SIMPLICITY, OR A PERSPICUOUS STYLE IN PREACHING TO BE ATTAINED? The question is satisfactorily answered by the late Bishop Ryle: '(1) If you want to attain *simplicity* in preaching, TAKE CARE THAT YOU HAVE A CLEAR VIEW OF THE SUBJECT UPON WHICH YOU ARE GOING TO PREACH. Anyway, if you yourself begin in a fog, you may depend upon it you will leave your people in darkness. As Cicero said: "No one can possibly speak clearly and eloquently about a subject which he does not *understand*." The clearness and naturalness of Mr. Spurgeon's sermons are most noticeable features. *You must, then, thoroughly understand your subject.* And if you want to know whether you understand it, try to *divide* and arrange it. (2) My second hint is, TRY TO USE IN ALL YOUR SERMONS, AS FAR AS YOU CAN, SIMPLE WORDS. Cicero said that orators should try to use words which are in daily use amongst the people, and so understood by them.* Beware

* 'How cometh it to pass that Cæsar's and Cicero's talk is so *natural* and *plain*, and Sallust's writing so artificial and dark, when all the three lived at one time? I will freely tell you my fancy herein. Surely Cæsar and Cicero, beside a singular prerogative of natural eloquence, given unto them by God, both, by use of life, were *daily orators among the*

of what the poor shrewdly call "dictionary words." The most powerful and forcible words are, as a rule, *very short*. Words of French and Latin origin are generally inferior to Saxon; and, as a rule, I should say, use strong, pure, Saxon words if you can. In any case, *beware of long words*. Talk of "happiness" rather than of "felicity," of "forbidden" rather than of "proscribed." "The ambition of grand, or high-sounding words,* is a poor ambition; and, like most mean ambitions, it defeats itself. Let us avoid the example of the clergyman who counselled the boys, to whom he was preaching on "cheerfulness," "Let your mirth be as the æstival electricity, lambent but innocuous."† *Talk English, and not Johnsonese.*‡ Let your thought govern your language, and not your language your thought. Do not let your

common people, and greatest counsellors in the Senate-house, and therefore gave themselves to use *such speeches as the meanest should well understand* and the wisest best allow, following carefully that good counsel of Aristotle, "Loquendum ut multi, sapiendum ut pauci."—ASCHAM: *Schoolmaster* (Kett).

* Speaking of a popular preacher, Lord Brougham once said: 'His style is so *inflated* that one of his sermons would fill the Nassau Balloon.'—'Anecdotes of Clerical Life.'

† A case very similar to that of this clergyman is thus related of the medical profession: 'I was acquainted,' says the narrator of the story, 'with a physician who, sitting with a lady in her own house, and being asked by her the question, "Doctor, are artichokes good for children?" answered, "Madam, they are the least flatulent of all the esculent tribe." "Indeed, doctor," said the lady, "I do not understand a word of what you have said."—'Lectures on Homiletics,' by Dr. Porter, p. 60.

‡ 'The true object of learning is *not to veil* truth, but to bring it to *light*.'—*Homiletic Quarterly*, 1881, vol. i.

minnows talk like whales. Is your thought simple? Be content with simple words. Is your thought noble? Then simple language most nobly expresses it. Words have no greatness in themselves, but in the thoughts below them; as these grow full and strong, our language will grow nervous, tense, and eloquent. The cultivation of *word-worship* is the decay of thought. The ambition of *word-painting* is a small one, and must thwart true eloquence; but if your thoughts be not eloquent, your words will only mock them' (Boyd-Carpenter).

'There is a charm in some styles, an unwearying freshness and sweetness which men find it difficult to account for. I think, upon analysis, it may be found that such styles are based upon *vernacular* words and *home-bred idioms*. At Pentecost every man heard in his own tongue, wherein he was born. Use homely words—those which people are used to, and which suggest many things to them. The words that we heard in our childhood store up in themselves sweetness and flavour that make them precious all our life long afterwards. Words borrowed from foreign languages, and words that belong especially to science, and learning, and literature, have very little suggestion in them to the common people. The home-bred words, when they strike the imagination, awaken ineffable and tremulous memories, obscure, subtle, and yet most powerful. Words register up in themselves the sum of man's life and experience. The words which, from the cradle to the grave, have been the vehicles of love, trust, praise, hope,

joy, anger, and hate, are not simply words,* but, like paper, are what they are, by virtue of the thing written on them. He who uses mainly the *Anglo-Saxon vocabulary*, giving preference to the idioms and phrases that are *homely*, will have a power which cannot be derived from any other use of human language.† Let one read the immortal allegory of John Bunyan in contrast with the grandiose essays of Dr. Johnson. Bunyan is to-day like a "tree planted by the rivers of water, that bringeth forth his fruit in his season" (Ps. i. 3); Johnson, with all his glory, lies like an Egyptian king, buried and forgotten in the pyramid of his fame' (Beecher).

To return to Dr. Ryle. '(3) The third hint

* See 'Trench on the Study of Words,' Kegan Paul and Co.

† 'We have seen an American woman write a novel of which a million copies were sold in all languages, and which had one merit, of *speaking to the universal heart*, and was read with equal interest to three audiences, namely, in the parlour, in the kitchen, and in the nursery of every house.'—'Essay on Success' in 'Society and Solitude,' by R. W. Emerson, p. 240.

A contrast to this. 'A man who was appointed to a small fishing town remembered what was due to himself, and resolved to keep up the dignity of the pulpit. His people were of the humblest, but he preached to them most scholarly sermons, so *technical and academic that not one of them could understand*. A dear good soul asked him if he could not, on a week night at least, give them a *simple, helpful talk*. For reply he turned to his wife, and said: "Would you like me to come down to *that*, my dear?" and she answered: "No, my darling!" What a couple of fools they were! Is that the way a messenger should treat his message! No wonder such churches are empty!"—Article on 'Effective Preaching' in the *Homiletic Review* (p. 190) for September, 1904, by Rev. S. Chadwick, Leeds. The anecdote is an illustration of the third point in the article, viz., 'The Message must be *Intelligible*' (see Whately's 'Rhet.' chap. i, part. iii., and p. 266).

I would offer is this, TAKE CARE TO AIM AT A SIMPLE STYLE OF COMPOSITION. And to attain it, beware of writing many lines, like Dr. Chalmers, without coming to a pause, and so allowing the minds of your hearers to take breath, as it were. Beware of *colons* and *semicolons*. Stick to *commas* and *full-stops*. Never write or speak very long sentences or long paragraphs. Use stops frequently, and start again, and the oftener you do this, the more likely you are to attain a simple style of composition.' Beecher expresses the same idea thus: 'Above all other men, the preacher should avoid what may be called the "*literary style*," as distinguished from a *natural* one. By a literary style, technically so called, I mean one which abounds in these two elements, the artificial structure of sentences, and the use of words and phrases peculiar to literature alone, and not to common life. *Involved sentences*, crooked, circuitous, and parenthetical, no matter how musically they may be balanced, are prejudicial to a facile understanding of the truth. Many a sermon has its sentences curled over it like locks of hair upon a beauty's face.'*

Let it be particularly noted, as Bishop Ryle affirms, that 'simplicity in your style of composition depends very much upon the proper use (i.) of *proverbs*† and (ii.) of *epigrammatic*‡ sentences. This is of vast importance. Here, I think, is the value of much that you find in Matthew Henry's

* Cf. 'To My Younger Brethren,' by Dr. Moule, pp. 241 and 276; also 'The Man of God' (p. 35), by Canon Newbolt.

† Emerson abounds in the use of *proverbs*. See Trench on 'Lessons in Proverbs,' and get Bohn's 'Handbook of Proverbs.'

‡ The following allusion to Mr. Gladstone's style of

"Commentary" and in Bishop Hall's "Contemplations"; e.g., "What we weave in time, we wear in eternity." "In religion, as in business, there are no gains without pains." "In the Bible there are shallows where a lamb can wade, and depths where an elephant must swim." Sayings of this kind give wonderful perspicuousness and force to a sermon. Use them judiciously, and especially at the end of paragraphs' (Doddridge recommends a similar practice), 'and you will find them an immense help to the attainment of a simple style of composition. But of long, involved, complicated sentences, always beware. (4) The fourth hint I will give is this: IF YOU WISH TO PREACH SIMPLY, USE A DIRECT STYLE.* Adopt

oratory seems to show that *epigrammatic* sentences do not always insure perspicuousness. 'Gladstone had (what no famous American orator that I can now think of has had, except Choate and Evarts) a tendency to *diffuse* and somewhat *involved* speech, and, at the same time, a gift of *compact epigrammatic* utterance on occasions.' (On this, see Broadus, p. 286b.)

The same writer adds that 'Gladstone was the last of a school of oratory (*i.e.*, the literary), and the last of our time—I hope not for all time—of a school of statesmen. When he entered upon a discussion in Parliament or on the hustings, he elevated it to the highest possible plane. The discussion became alike one of the highest moral principles and the profoundest political philosophy.'—Senator Hoar in *Scribner's Magazine*.

As well as in 'Morley's Biography,' other descriptions of Gladstone's speaking, and that of *his contemporaries*, may be found—and should be studied by the young preacher—in 'A Short History of Our Times,' by Justin McCarthy, popular edition (published by Chatto and Windus, St. Martin's Lane, W.C.).

* Like Baxter's, e.g., rather than Chalmers'. See 'The Saint's Everlasting Rest,' by the former, or 'The Reformed Pastor.' On *Baxter's style*, cf. Blunt's 'Parish Priest,' p. 173.

the practice of saying I and you.* When a man takes up this style of preaching, he is often told that he is conceited and egotistical. The result is that *many preachers are never direct*, and always think it very humble and modest to say *We*. But I remember Bishop Villiers saying that "*We* was a word for Kings and Corporations to use, and they alone ; but that parish clergymen should always talk of '*I*' and '*you*.'" I declare I can never understand what the famous pulpit *We* means. If the preacher only means *himself*, what reason can he give for using the plural number ? Many people do not understand what the preacher's "*We*" means. The more you get into the habit of *talking plainly* to the people in the *first person singular*, as old Bishop Latimer did, the simpler will your sermons be, and the more easily understood. The glory of Whitefield's sermons is their *directness*.' (It is also one of the secrets of General Booth's success.) 'Keep clearly before your mind the *end* you have in view. Make *straight* for it. Write as if you were writing a *letter* to a *friend* rather than as if you were writing an *essay*. I mean, put the *personal* feeling, per-

* When St. Paul asked the question, 'Who art Thou, Lord ?' Christ replied, '*I* am Jesus, whom *thou* persecutest' (Acts ix. 5); 'I have appeared unto thee.' "*I*" and "*thee*." These,' says an American writer, 'are *the great words* of the good news unto men ; and these are the two supreme facts in all thorough-going religion. "*I*" and "*thee*." Christ never had a real minister who was not made self-respectful and *powerful because he was thus led to honour his own personality*, and to lead every other man to honour his, as God Himself honoured it'—Article on 'The Significance and Function of the Ministry,' by F. W. Gunsaulus, D.D., LL.D., Chicago, in the *Homiletic Review* for July, p. 11.

sonal interest, and personal conviction into it' (Boyd-Carpenter). 'Never be grandiloquent when you want to drive home a *search-truth*. A good fireman will send the water through as *short and straight* a hose as he can. No man in his senses would desire to have the stream flow through coil after coil, winding about. Similarly, it is foolish to introduce *periphrases* when they can be avoided' (Beecher). '(5) The fifth and last hint is this, YOU MUST EMPLOY PLENTY OF ANECDOTE and ILLUSTRATION. Study the four Gospels attentively, and mark what a wealth of illustration Christ's sermons generally contain. How often you find figure upon figure, parable upon parable, in His discourses.'*

Canon Falloon's eighth hint on Sermon-making is '*Seek for Apt Illustrations*.† They help the

* On this subject, see 'The Preacher's Use of Illustrations,' by Dr. Parker, in the *Homiletic Review* for November, 1901. Also Broadus (p. 169) on 'Fables.' A great author says, that 'next to the Bible and Shakespeare, *the most instructive book in the world is "Æsop's Fables."*'

† For *apt illustrations* I do not believe the young preacher can find a better English model to-day than Dr. Maclaren, of Manchester. Having heard him as well as read his sermons, I can endorse in the main this brief sketch of him by an American writer :

'In his own way unsurpassed was that prince of expository preachers, Alexander Maclaren, of Manchester. Dr. Maclaren's earliest ministry was spent in the South of England, where he was brought into contact with the late Dr. Gregory, a Methodist celebrity who had a large and formative influence on Maclaren's methods and aims as a preacher.

'In his unfolding of the heart of New Testament doctrine, in his exquisite illustrations, in his fecundity of appeal and suggestiveness, Dr. Maclaren stands unique among the ministers

hearers to *apprehend* truth. *Make Nature preach.* '* Dr. Watson's observations are to the point here : 'Illustrations are of the last value to a sermon, because they both give colour to the style and interest to the thought, and the preacher ought to practise the art with diligence.' 'People like similes, illustrations, and well-told stories, and will listen to them when they will attend to nothing else.' And from what countless sources we can get illustration ! Books of Nature, History, Biography, † Science, etc. Read Bishop Latimer's ‡ sermons—the most popular, perhaps, that ever were preached. How full they are of stories, illustrations, figures, metaphors, etc., as are also those of the Puritans ! Look at Dwight L. Moody's sermons. What was one secret of his marvellous popularity and usefulness ? He filled his sermons with pleasing stories. 'He is the best speaker,' says an Arabian proverb, 'who can

of all churches. Many claim that he is *the best preacher in Great Britain*, and this is largely justified by the classical output of his devoted years.'—'Personal Observations on Some English Preachers,' by S. P. Cadman, D.D., Brooklyn, in the *Homiletic Review* for July, p. 29. For 'Instances of Illustration,' see Whately's 'Rhet.,' p. 292.

* 'It is by analogy, *patiently learning* from God's natural world, and by evolution, slowly watching the course of Nature, that the main lines of our modern thought and modern theology are affected.'—'Bishop Butler' in 'Ruskin in Oxford and Other Studies' (p. 336), by G. W. Kitchin, D.D., F.S.A. See 'Bible Teachings in Nature,' by Hugh Macmillan, author of 'The Ministry of Nature,' etc. (published by Macmillan).

† 'Herodotus and Plutarch, even in a translation, may be used with great advantage.'—BROADUS, p. 168.

‡ For a sketch of Latimer and specimens of his preaching, see 'The Treasury of British Eloquence,' by R. Cochrane.

turn the *ear* into an *eye*.' 'Illustration, I confidently assert, is one of the best receipts for making a sermon simple, clear, or perspicuous, and so easily understood. Wherefore, lay yourselves out for it. Pick up illustrations wherever you can.* Keep your eyes open, and use them well. Happy is that preacher who has an eye for similitudes, and a memory stored with well-chosen stories and illustrations. If he is a real man of God, and knows how to deliver a sermon, he will never preach to bare walls and empty benches.'

But I must add a word of caution. There is a way of telling stories.† If a man cannot tell stories naturally, he had better not tell them at all. Christmas Evans went *too far* with his. Dr. Guthrie's admirable sermons are occasionally so *overladen*‡ with illustrations as to remind one of

* 'All preachers derive illustration from *the news of the day*.'—Broadus, p. 168; or from some encyclopædia, like R. D. Dickenson's.

† All the world knew Bishop Walsham How was a *saint*, but few suspected he was both a charming *story-teller* and an industrious *story-collector*. Yet such is the fact to be inferred from 'Lighter Moments,' by his son, F. D. How (Isbister).

‡ A Scottish elder thus described the Doctor: 'Maister Guthrie! he never had to rummage long for a word. Lots of illustrations, frae the sea, and the earth, and the air, and onything that cam handy. Illustrations—thousands—extraordinary—a ready-witted man—I will say that—tall of stature—wi' a voice like thunder.'—'Successful Preachers,' by G. J. Davies, p. 450. Bishop Wilberforce went to hear Guthrie in 1862, and thus records his opinion: 'Eloquent—familiar—slipshod—some very good things—sheep on the other side of the glen—going in well-beaten tracts—Newton coming back from another world and finding the people better educated' (*ibid.*). To these stories may be added the plain statement of Dr. Moule, that 'illustrations are apt to overwhelm the

cake made almost entirely of *plums*. Put plenty of colour and picture into your sermons by all means. Yet do not put on colour by spoonfuls, but with a *brush*.

It must be remembered, let me say again, that '*you will never attain simplicity without taking plenty of trouble.*' When Turner, the great painter, was asked how he mixed his colours so *well*, and what it was that made them so different from other artists, he replied : 'Mix them ! Mix them ! Why, *with brains*, sir.* So in preaching little can be done, and less still done well, except by trouble and brains. A young and careless clergyman once said to Richard Cecil : 'I think I want more faith.' 'No,' said the wise old man, 'you want more *works* ; you want more *pains*.' Become familiar with *good specimens of simplicity* in preaching. Take, first, *the English Bible* ; next, Bunyan's '*Pilgrim's Progress*' ; and then *the Puritans*, Baxter, Charnock, Hall, and Henry.

thing illustrated the moment much detail is allowed ; and, that anecdotes have the same risks.'—See '*To My Younger Brethren*,' p. 265 ; likewise Broadus, p. 168, on '*Anecdotes*.'

* A somewhat similar, but pathetic, story is related of Opie. It is this : When he lay dying, one of his pictures being placed at the foot of his bed not quite finished, Opie, awaking from a fit of delirium, lifted his head, and said to his friend Thomson, who was to complete the picture : 'There is not colour enough on the background.' More colour was added. Opie looked at it with great satisfaction, and said with a smile : 'Thomson, it will do now ; if *you* could not do it, nobody could.'—'*Lives of British Painters*,' by Allan Cunningham. [N.B.—These, in five *small* volumes, are published by W. Tegg, and should be read *after* '*Historical Sketches of the Old Painters*,' published by J. Chapman, both London publishers.]

They are all models of the best *simple* English. Read beside them the best models of *modern* English you can get hold of, and one of the best is *William Cobbett*, the political Radical. He wrote the finest *Saxon-English* the world has ever seen. The speeches of John Bright, Lord Chatham, and Patrick Henry, the American, are also models of *good* English.* Special mention must be made of the *great speeches in Shakespeare*. And do not be above talking to the *poor*. Sit down with your people by their fireside, and exchange thoughts with them on all subjects. Find out how they think, and how they express themselves, if you want them to understand your sermons.†

‘*Expository preaching is perhaps best adapted to the poor.*’ ‘I have in my mind, in recommending this method of preaching, such exposition as will be found in Dean Vaughan’s sermons on the Philippian Epistle. The charm and power of those sermons lie, I know, very much in the extraordinary excellence, the *curiosa simplicitas*, of their literary style, so unpretentious and so masterly. But it lies also in the fact that the preacher takes us over a familiar Scripture passage, verse by verse, phrase by phrase, and *translates it into the dialect of present circumstances*’ (Dr. Moule).

The views of Dr. Boyd-Carpenter on ‘illustration’ as a means of simplifying and elucidating our style are specially noteworthy: ‘*Do not leave the imagination unfed.*’ ‘*Arguments,*’ as Fuller says,

* See ‘Great Orations of Great Orators,’ by Arnold Wright (published by Hutchinson).

† ‘Max Müller calculates that a working-man’s vocabulary is limited to about three hundred words.’—DEAN PIGOU.

'are the *pillars* of a discourse, *illustrations* the *windows* which let in the light.' Imagination, no less than reason, is God's gift. It is the power that does not only let in the light, but also by which dulness, or baldness, is avoided.' This is the more important in view of the remarks of Dean Ramsay, viz., 'that no quality can be more fatal to the influence of a sermon than that of *dulness*.' In this connection the Dean relates that the witty Sydney Smith used to say, somewhat profanely, 'Sir, in a sermon, the sin against the Holy Ghost is *dulness*.*' In telling this story, he adds: 'I often think of the remark made to me by a dear relative, of high mental qualities, in regard to preaching. It was this: "Rather than see you *dull* and commonplace, I would see you bordering upon the *eccentric*† or startling. Sterne was eccentric, for the very purpose of avoiding dulness, and apologized to the Archbishop for his eccentricity." "What did he do, then?"

* A few days before Archbishop Tait was elected to the post of Headmaster of Rugby, in succession to Dr. Arnold, Mr. Lake, who had been one of the first to urge him to become a candidate, and whose intimacy with Dr. Arnold gave special weight to his opinion, being fully aware of Tait's weak points, wrote: 'Oh, my dear Tait, I do not envy you if you do get it. I quite quake for the awful responsibility, putting on that giant's armour! However, I really believe you are far the best. *My main fears are for your sermons being dull*, and your Latin prose and composition generally weak, in which latter points you will have, I think, hard work. But I earnestly say, as far as we can see, "God grant he may get it!"'—'Life of Tait,' vol. i., p. 111, by Dr. Davidson, Archbishop of Canterbury.

† On 'Eccentric Preachers,' see Spurgeon's little book of the *Sbilling* Series, like that on 'The Bible and the Newspaper' (Passmore and Co.).

“ Well, he was determined to stop the wandering thoughts of his hearers and secure their attention. So, after giving out his text from Eccles. vii. 2, ‘ It is better to go to the house of mourning than to the house of feasting,’ he commenced his sermon with these words, ‘ That I deny.’ Whilst another began a funeral sermon by shouting, ‘ Victory! Victory! Victory!’ ”

Returning, however, to Bishop Boyd-Carpenter’s remarks, we may take note of this—‘ Many a sermon would have gained in brightness and interest, if only the preacher had put in some *windows*. Cultivated imagination puts window-space into a sermon, and the *perceptive* power of the people is improved. It should be no reproach to the Christian minister that he desires to teach through the imagination. *Our Lord used imagination in teaching*. He spoke by *parables* to make nature and home-life appeal to men. . . . He knew that the power to tell a simple tale might be greater than the power to conduct an argument.’

It is related that Daniel Webster once told a good story in a speech he delivered, and when asked where he got it from said: ‘ I have had it laid up in my mind fourteen years, and never had a chance to use it till to-day ’ (‘ Everybody’s Guide to Public Speaking,’ p. 21).

‘ When you would make a thing clear to a child, you take up the little one on your knee ; and *you tell him a story*, calling *fancy** to your aid. And amongst your people there will be plenty of these

* ‘ What, then, is the use of allowing full play to the *fancy* in oratory ? It is, perhaps, that *it enables us to make our speeches impassioned and full of vigour*.’ —LONGINUS.

children of larger growth whom you may reach best through the *imagination*, which stirs the heart. *The imagination, therefore, must be cultivated.** And one means of doing this may be found in the study of HISTORY. Some of the historians, indeed, powerfully appeal to the imagination, and exercise it—*e.g.*, Macaulay and Motley. Another means is that of the reading of ROMANCE, whether in verse or prose. I confess to having been powerfully influenced by both.† ‘*Novel-reading*,’ Broadus tells us, ‘while well known to injure many, would, if properly managed, be to some preachers exceedingly profitable, in respect to imagination and literary taste. As a rule, one should read *only the very best* works of the very best novelists, and he should *never read two novels in succession*, but always put between them several works of a very different kind. And there is often more to be learned from a novel if at an early period

* ‘Cobden possessed in a high degree those staunch qualities which are the strength and pride of British statesmanship. But he lacked that touch of genius, that lofty *imaginative* power, which, inspiring a poetic oratory, gave lustre to Chatham and Fox, to Canning and Gladstone; and lacking it—imagination—he cannot rank as one of the brilliant among our statesmen.’—Herbert Samuel in the *Nineteenth Century*, June, 1904, p. 898.

† ‘I remember the *thrill* with which I read my first book of George Eliot. It was “Adam Bede” (so was it mine). Almost up to the very moment when I took that marvellous book into my hands, George Eliot was to me little more than a name: it was a name to me no longer.’—‘Books that have Influenced Me,’ by T. P. O’Connor. On ‘Victorian Novels and Novelists,’ see No. 77 of ‘The Masterpiece Library,’ by W. T. Stead (published by *Review of Reviews* Office).

we turn over and find out how the story will end, or if we deliberately examine one previously read. Goethe, Edgar Poe, and many others, have given us imaginative writings, not properly called tales, which may in like manner be profitable. Archbishop Temple, it is said, made *fiction* a means of recreation, so, I suspect, did Bishop Westcott—at least, George Eliot's contributions to it. Indeed, a much wider inference might be drawn from his saying: 'The greatest thing in modern fiction is "Romola"; and that scene on the steps the greatest thing in it.' And also from his particular reference to Disraeli's 'Sibyl; or, The Two Nations' (Boutflower).

But if the young preacher is to *acquire a diction suited to the people* he may do this, and *cultivate imagination at the same time*, by reading in particular the works of one of our great novelists. I refer to Charles Dickens, speaking of whom W. J. Dawson says: 'It will content the critic, who is more interested in the quality of art than the study of its origins, to remark the culmination of *romantic* fiction in Scott, the rise of *domestic* fiction in Jane Austen, and the appearance of a new kind of *realism* in Thackeray. If any general term can be employed to define the particular place of Dickens in fiction, we may say that he is a *democratic* novelist. In a sense scarcely applicable to any other novelist, he was a *man of the people*, and wrote for the people.

'He had a real depth and intensity of popular sympathy, of which we find little evidence in either Scott or Thackeray. In the course of his career he was attracted by many forms of art—the

historical or pseudo-historical, for example, as illustrated in "Barnaby Rudge" and "A Tale of Two Cities." But the driving force of his genius was at all times a passionate sympathy with democracy.

*'He is the spokesman of the masses; he writes for them, and lives by their praise; he is understood of the common people, and delights in kinship with them, and he may thus claim to have been the creator of the democratic novel.'**

I remember reading years ago that President Garfield was so fond of 'Pickwick Papers' that he would *never finish* it. I have since met with this account of his views and practice upon the subject now under discussion: 'We said that James rejected *fiction* from his reading on principle. When about half through his college course he found that his mind was suffering from excess of solid food. Mental dyspepsia was the consequence. His mind was not assimilating what he read, and was losing its power of application. He was advised to read fiction moderately. "*Romance is as valuable a part of intellectual food as salad of a dinner. In its place its discipline to the mind is equal to that of science in its place.*" He—Garfield—finally accepted the theory, read one volume of fiction each month, and soon found his mind returning to its former elasticity.

'Some of the works of Walter Scott, Cooper, Dickens, and Thackeray,† not to mention others, became the cure of his mental malady. In this,

* *Great Thoughts* for December, 1903, p. 158.

† 'We have been reading poor Thackeray's "Vanity Fair." What a marvellous book it is! A comment on the Book of

as in all other kinds of reading, *his method was to take notes*. Historical references, mythological allusions, technical terms, and other things, not well understood at the time, were noted and afterwards looked up in the library, so that nothing should remain doubtful or obscure in his mind. Thus the ground his mind traversed he carefully cleared and ploughed before leaving it for fresh fields' ('From Log Cabin to White House' p. 281). On the other hand, Dr. Porter states: 'The question has often been put to me, "To what extent ought a theological student to read the modern works of fiction* with a view to improve his own style?" The inquiry has commonly had a primary regard to the writings of Sir Walter Scott. To the magic of his genius my own sensibilities have responded whenever I have opened his pages; but the very enchantment

Ecclesiastes, full of awful warnings and terrible strokes. It reads in parts like some old prophet's sarcasm, and as if the burden of Babylon was on his lips. *There are lessons for the most utterly respectable and decent people*, as well as for the profligate and profane. *I suppose he—Thackeray—too has been sent of God to do His work in the world.* These terrific powers of his were not given him by the devil, but by the great Fountain of Life and Truth.'—DR. H. R. REYNOLDS: *Life and Letters*.

* "The Pilgrim's Progress" is the first *prose* work of fiction in which this all-powerful tool, which had hitherto been chiefly used by the dramatist, . . . was applied. And Bunyan with a bound came very near perfection in it. Indeed, it is affirmed that if, discarding arbitrary axioms, we confine ourselves to the *real* qualities of the novel, we shall find it very hard to discover one which is not eminently present in "The Pilgrim's Progress."—'A Short History of English Literature,' by G. Saintsbury.

which he throws around his subject has warned me to beware of putting myself in his power.*

But coming back to the subject of illustration and to its bearing upon perspicuousness, very pertinent and interesting are the words of Professor Blackie: 'The capacity of the human mind to appreciate *resemblances* and *contrasts* is one of the most invariable characteristics of our race. And it may readily be turned by the speaker to valuable account. It enables him to lay *stepping-stones* along paths where otherwise he could not hope to conduct the larger part of his hearers. It lends bright hues to subjects which would else be too sombre, and catches the attention that in cases innumerable would be lost. Let yours be *up to date*. There are worn-out figures of speech and anecdotes which have been done to the death.'

What's that like? was the golden query which ever and anon tripped from Beecher's tongue. Can we wonder, therefore, that he was one of the finest illustrators of his time?† In other words, Beecher was *a master in pulpit painting*. And in answer to Fénelon's observation that the whole art of oratory may be reduced to (1) *proving*, (2) *painting*, and (3) *raising the passions*, the question was asked of him: 'What do you mean by PAINTING?' 'To paint,' he answered, 'is not only to describe things, but

* 'Lectures on Homiletics,' p. 65.

† I strongly commend to *every young preacher* both Beecher's '*Lectures on Preaching*' (especially the seventh, on Illustrations) and his '*Sermons*' (the former published by C. Higham, and the latter by R. D. Dickenson, London).

to represent the circumstances of them in such a lively, sensible manner, that the hearer shall fancy he almost sees them with his eyes, as, e.g., in Virgil's account of Dido's death.*

After particularizing this story, Fénelon continues: 'I have taken an example from a poet to give you a livelier image of what I mean by "painting" in eloquence, for poets paint in a stronger manner than orators. Indeed, the main thing in which poetry differs from eloquence is that the poet paints with enthusiasm, and gives bolder touches than the orator. But prose allows of painting in a moderate degree, for without lively descriptions it is impossible to warm the hearer's fancy or to stir his passions. *A plain narrative does not move people.* We must not only inform them of facts, but should strike their senses by a lively, moving representation of the manner and circumstances of the facts we relate. Painting,†

* 'Æneid,' lib. iv., and quoted by Fénelon's translator (Stevenson) on pp. 81-83.

† How closely Bishop Westcott studied (real) *painting* and *sculpture*, or art generally, is evident from the following sayings of his lordship, recorded, as before stated, by Archdeacon Boutflower in the *Contemporary Review* for December, 1903, p. 800:

'To-night we drew out the Bishop's views on the effect of character on Art. "No prophet, no artist," he says. He thinks *the greatest work of Greek sculpture is the Venus of Milo*; also, that all Greek art is inferior to thirteenth-century art. We discussed the possibility of a Balaam in art. "*The greatest picture in the world*," the Bishop thinks, "*is the Sistine Madonna*." Speaking of the Vandyck collection of portraits, the Bishop said they made him see how the Rebellion was not only inevitable, but necessary. "*Those men could never have been the fathers of the England that was to be!*" There

then, being essential to oratory, does it not follow that there can be no true eloquence without a due mixture of POETRY? It does; and, indeed, I would go further, and affirm that *poetry*, or the lively painting of things, is, as it were, *the soul of eloquence*. But if true orators be poets, poets are orators too, for *poetry is very proper to persuade*. This explains Cicero's observation, that "orators ought to have the style almost of the poets." And, likewise, the advice of all homiletic writers to preachers, viz., "to *study the poets*, for they are *our chief teachers*,"* and especially, with artists, *the best interpreters of the world of nature*." It is for these reasons that Theophrastus says, "The reading of the poets is of the greatest use to orators,† for from them is derived (1) animation in relating facts, (2) sublimity in expression, (3) the greatest power

must have been new blood. And not one of the English women's faces has any character. Note (as Wilkie tells us always to do) the hands in Charles I.'s portrait—a complete revelation of the man: the one clutching almost convulsively his baton in affectation of power, the other poor hand hanging weak and listless" (cf. 'Life,' vol. ii., p. 289). 'It is something to be very glad of, that Milman and Stanley, and Farrar and the author of "Ecce Homo," in *Literature*, and Holman Hunt and Bida in the region of *Art*, have made the outer life of the Bible live anew.'—'Lects. on Preaching' (p. 252), by Phillips Brooks.

* 'Children, indeed, are taught by schoolmasters :

The *poet* is the riper youth's preceptor.'

ARISTOPHANES, in 'Beautiful Thoughts
from Greek Authors.'

† See especially 'Longer English Poets,' with *notes*, by J. W. Hales, M.A. (published by Macmillan); and 'Goethe's Opinions,' translated by Otto Wenckstern (published by Parker and Son). Johnson's 'Lives of the Poets' (published by Warne), should also be read.

in exciting the feelings, and (+) gracefulness in personifying characters.” So it is obvious that every preacher, and in particular *young preachers*, should carefully study the poets,* nor forget that, for him and his purposes, he will find nothing better than Wordsworth. He is the poet of *Nature*,† whilst Cowper is distinguished as the *preacher's* poet. And that the title is just and proper may well

* As well as painting and sculpture, Westcott studied the POETS. Indeed, he wrote essays on the two great Greek dramatists, Æschylus and Euripides, which were published in the *Contemporary Review*. Albeit, these were holiday exercises. He thus refers to this study: ‘My reading has been wholly confined to Æschylus and Browning. Of the latter I had read almost nothing before, and he (Browning) is therefore harder than Æschylus, but more rewarding.’—‘Life of Bishop Westcott,’ vol. i., p. 261, by his son Arthur Westcott (Macmillan).

The last remark of the Bishop suggests a description of Browning. ‘He is a lover of action and a lover of truth. He is a keen analyst, a true metaphysician. And he is something better. He is a sensible, joyous, healthy-minded man. He has studied human nature deeply, yet he has not lost heart or hope. He is no pessimist; he believes there is good somewhere in every human creature. His writings do us good: they are buoyant and cheery; they put life and energy into those who are beginning to despair of mankind.’—A. RICKETT.

A man about to commit suicide came across a copy of Tennyson’s ‘In Memoriam,’ which he read till there stole into his soul a peace that never after left it, and he resolved once more to fight the battle of life. This illustrates how both Tennyson and Browning ministered to others.

† See article on ‘Wordsworth and his Poetry’ in the September number of the *Homiletic Review*, pp. 177-181; likewise that on ‘The Faerie Queene (of Spenser), a Religious Romance,’ by Professor T. Hunt (U.S.), in the August number for 1904, p. 98.

be inferred from his own description of *an ideal preacher* :

‘Would I describe a preacher such as Paul,*
 Were he on earth, would hear, approve, and own,
 Paul should himself direct me. I would trace
 His master-strokes, and draw from his design.
 I would express him *simple*, grave, sincere,
 In doctrine uncorrupt, in *language plain*,
 And plain in *manner*; decent, solemn, chaste,
 And *natural in gesture*; much impress’d
 Himself, as conscious of his awful charge,
 And anxious, mainly, that the flocks he feeds
 May feel it, too; affectionate in look,
 And tender in address, as well becomes
 A messenger of grace to guilty men.’

On *the poets as teachers*,† Tennyson writes :

‘O ye gifted givers! Ye,
 Who give your liberal hearts to me,
 To make the world this harmony.
 And though the poet’s sun has set,
 Its light shall linger round us yet,
 Bright, Radiant, Blest.’‡

* See ‘The Ministerial Character of St. Paul,’ Lect. I., pp. 3-28, in ‘The Parish Priest,’ by J. J. Blunt, B.D. (published by John Murray, London).

† But as *artists and sculptors* are also our teachers, young preachers should ‘visit our PUBLIC GALLERIES AND MUSEUMS, and read the stories pictured on their walls’ (Boyd-Carpenter). Their value, both as a means of education and as a source of illustration, is well known to all preachers.

‡ ‘If Bismarck finished the unity of Germany, Arndt laid the foundation of it, and, in the grateful memory of the people, his song (“What is the German Fatherland?”) will probably be remembered long after Bismarck’s diplomatic triumphs have been forgotten.’—‘Auld Lang Syne,’ by Right Hon. Professor Max Müller; ‘Pulpit Points from Latest Literature,’ by J. F. B. Tinling (Hodder and Stoughton).

CHAPTER XIX.

WITH VEHEMENCY, OR REAL EARNESTNESS *

‘Life is real ! Life is *earnest* !
And the grave is not its goal ;
“Dust thou art, to dust returnest,”
Was not spoken of the *soul*.

‘Not enjoyment, and not sorrow,
Is our destined end or way ;
But to *act* that each to-morrow
Find us farther than to-day.

‘Trust no Future, howe’er pleasant !
Let the dead past bury its dead !
Act—act in the living Present !
Heart within and God o’erhead.

‘Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of Time.

‘*Let us, then, be up and doing,*
With a heart for any fate,
Still achieving, still pursuing,
Learn to *labour* and to *wait*.’

LONGFELLOW : *Psalm of Life*.

‘I have seen
The dumb men throng to see him, and the blind
To hear him *speak*: the matrons flung their gloves,
Ladies and maids their scarfs and handkerchiefs,
Upon him as they pass’d : the nobles bended,
As to Jove’s statue ; and they made

* On this subject read Spurgeon’s Eighth Lecture, Second Series, p. 145.

A shower and thunder, with their caps and shouts,
I never saw the like.'—SHAKESPEARE.

'Whatsoever thy hand findeth to do, do it with thy *might*.'
—ECCLES. ix. 10.

'**N**OTHING great,' says Emerson, 'was ever achieved without *enthusiasm*.' And so Westcott seems to have thought, as one of his 'Sayings' was, 'Wisdom, I see, does not compensate for the loss of *enthusiasm*' (Boutflower).

'*Enthusiasm* pushed even to fanaticism is a useful motive power—perhaps an indispensable one. It is clear that the ardent politician would never undergo the labours and make the sacrifices he does did he not believe that the reform he fights for is the one thing needful' (Herbert Spencer).

'Enlist the interests of stern morality and *religious enthusiasm* in the cause of political liberty, as in the time of the old Puritans, and it will be irresistible' (S. T. Coleridge).

'*To work with all one's heart* is the right thing, and whoso does this may feel satisfied whatever the results of his labour may be' (G. F. Watts, Painter and Sculptor).

I. 'PREACH THE GOSPEL EARNESTLY' is the advice of the Bishop of Durham to his 'Younger Brethren.' 'To preach the Gospel *earnestly* does not mean necessarily with *vehemence*, or even with *fervour* of manner. Some men's delivery is fervent, or even vehement, in the most natural way possible; and let such men preach so, if they will do it thoughtfully and to the purpose. But the slightest *artificial cultivation* of such qualities, or of the semblance of them, is a great practical mistake; and *earnestness* is at once a wider and simpler

matter all the while. *The man who preaches earnestly is the man who is altogether in earnest,* and speaks out his conviction and purpose. He is the man who has the Lord's message deep in his own soul, and is conscious of its vast importance for the souls of others. He is the man who does not merely discuss or explain, or even expound, however soundly and luminously, but whose words—well *chosen*, well *weighed*, well *ordered*—are also the living words of one who testifieth (as St. John iii. 11) that he hath seen.*

II. The two things I wish to emphasize in this chapter are, firstly, the NECESSITY, and, secondly, the MANIFESTATION OF EARNESTNESS. 'The French,' Fénelon declares, 'are not very capable of *vehemence*, for they are too airy, and do not conceive things with sufficient strength; and therefore they do not speak with a proper energy. Nevertheless, the French are better than the English, even in this aspect of oratory. The Romans, however, had a wonderful talent this way, and the Greeks greater still. The Eastern nations excelled in it, and particularly the Hebrews. Nothing can equal the strength and vivacity of the figures they employed in their discourses. I do not speak of what the prophets did, because this was the effect of Divine inspiration (2 Tim. iii.). But even in other cases we find that those people understood, much better than we do, how to express their grief, fear, and other passions. And hence arose, no doubt, those surprising effects of eloquence which *we never experience now*.'†

But why not *now*? The following story,

* 'To My Younger Brethren,' p. 263.

† 'Dialogues on Eloquence,' p. 97.

related by C. W. Smith in his book on 'Reading, Speaking, and Action,' may best answer this question. When the Bishop of London asked Betterton* (some say *Garrick*)—a celebrated actor at the time, who excelled in the representation of Shakespeare's principal tragic characters—what could be the reason that whole audiences should be moved to tears, and have all sorts of passions excited, at the representation of some story on the *stage* which they knew to be feigned, and in the event of which they were not at all concerned, yet, that the same persons should sit so utterly unmoved at discourses from the *pulpit* upon subjects of the utmost importance to them, relative not only to their temporal, but also to their eternal interest, he received from the tragedian this memorable reply: 'My lord, the *actors* speak of things imaginary as though they were real; the *preachers* too often speak of things real as though they were imaginary.' True in Betterton's time, is it not quite as true in our own? The following extracts from the *Nineteenth Century* for June, 1904 (p. 967), would seem to warrant this inference. The title of the article is, 'How they train Actors in Paris,' by R. Whiteing. And the writer says: 'A French rehearsal is a *very serious thing*, and there is no mumbling through a part. Mounet-Sully's infirmity is *vehemence*, and it found him out in his delivery.

'I saw Got take his class at the conservatoire. It was mainly a lesson of declamation. The

* For an account of both Betterton and Garrick, see chap. xii., pp. 323 and 326, in 'Great Triumphs of Great Men,' by J. Mason (Nimmo). And of Garrick *only*, cf. Hammerton's 'Actor's Art,' p. 81.

students came forward one by one and delivered a passage from some classic, ancient or modern, grave or gay. The great actor was there to see that *nothing was wanting to their perfect equipment for the work*. It was not enough to take it trippingly on the tongue. The elisions had to be right, the cadences, the inflections, with every other point, etc. There were refinements of sound which no foreign ear could hope to catch ; but the old man stood listening for them, like a Chinese virtuoso following the flight of a sky-note on the single string. He stopped the lesson again and again to enforce a point in gesture or attitude. He was, in fact, *training* his students in the process of looking within for the truer, and therefore the better, self. It was especially a lesson in elocution—*our lost art !*

If the actor is, the orator, and, above all, *the pulpit orator, absolutely must be earnest*, as no art, no skill, no adornments will avail if *earnestness* be wanting in him ; and his earnestness should be *passionate* and *irrepressible*. It is said that Dr. Joseph Parker went to his rostrum from his *bath*, and Ward Beecher from his *bed* ; but Mr. Edmondson recommends the young minister to go to the pulpit from his *knees*. And he adds : ‘ He who runs, as numbers frequently do, out of company, or from vain pursuits, into that *sacred place* is unprepared both for devotion and the ministry of the Word.’

‘ *Ascend the pulpit gravely and with deep seriousness*, having your hearts duly impressed with the solemn weight of eternal things ; and do this in *every* place, whether the congregation be large or

small. *Preaching itself is serious work.** The state of the people is awfully serious, eternal truths are serious truths. The eternal world is a serious subject. The prophets prophesied with seriousness. Our Lord preached with seriousness. And the holy Apostles addressed the people with seriousness. God is present in religious assemblies, and a consideration of this should make *us* serious. It is a serious thought that the souls of many in our congregations are perishing (St. Luke xiii. 3), and that they are under the influence and government of the wicked one, who is always serious in opposing the work of God (1 Pet. v. 8). Your hearts, then, should be warm in the love of God, and in love to every soul of man, when you preach the Word, and you should *burn with zeal* for the Divine glory, for the cause of truth, and for the salvation of your congregations'† (St. John ii. 17). And so may you verify the words of the Apostle: 'Who maketh His angels spirits, and His ministers a flame of fire' (Heb. i. 7).

'*The true preacher* will consider himself as a priest of the Most High, and, accordingly, detest appearing *cold* to the interests of his God, and disdain burning incense in His temple and on His altar to *the despicable idol of popularity*.‡ He will address his fellow-worshippers with deep

* How true this should seem compared with *acting*!

† Nothing stimulates the mind more than reading the *biographies* of devoted and saintly men, *e.g.*, 'Leaders of the Northern Church,' by Bishop Lightfoot (Macmillan), and 'The Early Years of Christianity,' by Farrar, or E. De Pressensé.

‡ '*Popularity* is as a blaze of illumination kindled round a man, showing what is in him, not putting the slightest more item into him, often abstracting much from him, con-

and awful concern, in the words of truth and soberness, like one standing in the presence and speaking in the name of Jehovah (Exod. iii. 14). Believe me, one plain serious discourse, breathed out from the depths of your hearts, will penetrate ours more effectually than a hundred fine flourished harangues, which appear the labour of the brain only, or the mere play of an artificial rhetoric. Degenerate as most of us hearers are, be assured we secretly respect and admire the image of virtue wherever we behold it; but, above all, we respect and admire it in a *clergyman*. However insincere many of us may be, we love to hear the language of the *heart*; it hath something in it so genuine, so native, so emphatical. We are charmed to see a *preacher in good earnest* with us. We think he regards us, and believes himself, and therefore we are inclined both to regard and believe him. When his soul flies out into his discourse, ours immediately breaks away, as it were, to meet it. If the flame of holy affection

flagrating the poor man himself into ashes, and *caput mortuum*.'—THOMAS CARLYLE.

'The *desire* for popularity often leads to the quagmire of an ignoble life. It is more important to be a square man than a good fellow.'—DR. BURRELL, of New York.

'On hearing of Dr. Stoughton's settlement at Kensington, a friend observed that new London ministers are liable either to be *kicked* to death or *bugged* to death.'—'Life of Stoughton.'

'The most popular man in Yale College used to receive the "wooden spoon." Let the young preacher beware of *seeking* the "wooden spoon," except it be of the kind of the late Poet Laureate. For "the extraordinary popularity of Tennyson was partly owing to the fact, that he could express what occurred to everybody in language that could be approached by nobody."'—LESLIE STEPHEN.

really burns in his bosom, it will not fail to burst out ; and when it doth, it will instantly seize each sympathetic bosom, run, dart, and spread like some sudden conflagration.

‘Need I observe to you that there must ever be a sensible difference between the *performance* of that preacher in whose breast nothing reigns but irreligion or indifference, and his whose heart is fraught with piety, and warmed with all the generous kindling of a fervent virtue? . . . That *fervent virtue* will be a kind of intellectual sun fixed in the centre of the human system. It will not only unfold and invigorate the powers of the soul, dilate and brighten all its conceptions, but extend on occasions its influence to the body and illuminate every feature. Besides, a consciousness of superior worth will add a peculiar dignity and freedom to all your addresses, at the same time that a never-failing companion, a superior modesty, will prevent anything like presumption or forwardness. Then, by cultivating a quick and strong sensibility to the best interests of mankind, you will acquire in a greater degree a certain flowing tenderness or benevolent meltingness of nature, which, when supported by real sense and spirit, I have always observed to soften and dissolve an audience beyond anything whatever.’*

‘If any helping message is to pass from you to men your sermons must not be the mere product of your *study* ; they must be the outcome of your *heart*, the expression of your innermost self and life. Avoid, therefore, the habit of looking on your sermons as *the necessary task* to be under-

* ‘Address to Young Preachers,’ by the Rev. James Fordyce.

taken as the week draws to its close. Let your sermons, rather, be *the natural product of your own personal reading, praying, and living*. Do not preach, as many do, because the sermon is an inevitable duty, but because *you are full of something which you long to say*. In short, be devout men. But to be devout men, and especially to be earnest preachers, you must *make the Bible your constant study* (Ps. i. 2). *Read, mark, learn, and that with the more earnestness because you live in a thinking and critical age*. Let your sermons be the outcome of this *personal study of the Bible*—the mellowed fruit of your own *thought and prayer*. Then you will go to the pulpit, not with the unsatisfactory feeling that your sermon has been put together under the dire necessity of time pressure, but that it is the calm, honest expression of intelligent and *earnest conviction*. It will then come, as it should, *straight from the heart*. It will be a *true*, as well as a *fervent, message*, instinct with the tenderness of human sympathy and *glowing with the fire of God** (Dr. Boyd-Carpenter).

‘If you really preach Christ crucified, you must first have known Him yourself as One who has saved you from your own sins, and plucked the beam out of your own eye.† A preacher who has been

* And so glowing, will feel, as did the late Bishop Creighton when he said: ‘With the cry, “Arise, shine!” (Isa. lx. 1) sounding in our ears, how can we waste time (as so many *less earnest* men do) disputing about the shape of our lanterns?’—ARCHDEACON WILSON in ‘Pastoral Theology,’ p. 153.

† See ‘Vital Religion; or, The Personal Knowledge of Christ,’ by Dr. Walpole, Principal of Bede College, Durham (Elliot Stock). Also Bridges’ ‘Christian Ministry,’ p. 185.

greatly forgiven can speak *fervently* about pardon. And even if his tongue be tied, and his voice be cold, and his manner dry, yet *his people will feel and catch his earnestness.*'

(1) 'This is put in a masterly way by Mozley in his review of *Pusey's sermon*—the first he preached at Oxford after his interdict. 'It may be asked how a preacher who has none of what we call the arts and accomplishments of preaching, who has not pliability of voice, or command over accents, time, or tone; who does not change from fast to slow, or pause, or look off from his pages, can impress or raise feeling. But the question would not show much depth of insight into the true avenues of people's minds. There is a sympathetic impulse always felt as soon as ever the mind recognises the fact that the person speaking is *in earnest*: he is immediately the centre of all minds round him. A voice like this is powerful by intensity, and impressive by the single-minded force of *love* and a penetrating purity of *will*.'*

(2) 'Side by side with these words of Mozley about Pusey we may place those of *Pusey himself*: "Only when the soul goes forth out of itself, and speaks to the soul, can man sway the will of man. Eloquence, then, is all soul—embodied, it may be, in *burning, forceful words*, but with a power above the power of words. *An electric force*, which pierces the soul addressed, transfers into it another's thoughts, making it its own by going forth out of itself.'† 'There can be no true oratory, and so no

* Dr. Gott, in 'The Parish Priest of the Town,' pp. 95, 96.

† Pusey's idea of eloquence is thus the same with Vinet's see p. 5); also with Blunt's (*cf.* 'Parish Priest,' p. 170).

true preaching, without *earnestness*. . . .'* 'BEING in earnest, do all you can within the limits of reasonableness and good taste to *make your earnestness manifest* to, and *felt* by, those whom you address. By perfect mastery of your subject, by due preparation in all respects, by all legitimate means in your power, render it unnecessary for you to think of yourself, or for your audience to think of you, while you are in the act of speaking; so that your mind and theirs may be solely and entirely occupied with the thoughts and feelings proper to the subject itself, and rendered by your eloquence common to you both.'†

III. *Better than all precepts, however, are* EXAMPLES OF EARNESTNESS. Bishop Ryle gives such in his 'Leaders of the Last Century.' The most

* 'A sermon may owe much to the preacher's skill in composing or delivering it, but the *soul* of the sermon is not there. The supreme quality of all sermons is the *ethical*. As Bishop Dupanloup says in his "Ministry of Preaching," "Nothing is more essential to the preaching of the Word of God than a certain character of *elevation*. Even in secular teaching *personality* counts for much. The printing-press has not altogether supplanted the platform or the desk. It is still true, as Socrates used to say, that books cannot answer questions, and living teachers, "especially of the sort that Pusey was," *can*.'—The Difficulty of Preaching Sermons,' by Bishop Welldon, in the *Nineteenth Century* for September, 1904, p. 412.

Much the same idea is expressed also in the following words: 'And in these matters—if rhetoric is, as Aristotle defined it, the art of persuasion—it is *spiritual persuasiveness* which will be the highest attribute of preaching' (*ibid.*, p. 415). And this was the attribute of Pusey's preaching. Cf. 'Anglican Church Portraits' (p. 112), by J. G. Rogers (Clarke).

† L. M. Bonkyl, in 'Pulpit Elocution,' p. 33.

remarkable of his list are *Wesley* and *Whitefield*.^{*} But no finer example of earnestness in the pulpit was furnished during the nineteenth century than that of—

(i.) *Edward Irving*, of whom Dean Ramsay speaks frankly, as flatteringly: 'My own opinion is that Irving was *a truly great preacher*; that his discourses, as we have them now, contain passages of great power, of beautiful composition, and of matchless eloquence; but such specimens of his oratory as are given lose much in that they want Irving's peculiar and *terribly earnest* enunciation, his magnificent voice, his clear intonation, and his grand bearing' (see 'Pulpit Table Talk,' p. 154).

In the biography of Irving† it is related that a

* 'In contrast with our own time, Bishop Welldon affirms that *Wesley* and *Whitefield*, in the era of the Methodist revival, enjoyed the advantage of preaching the terrors of the Law and the promises of the Gospel to people who welcomed the message as *something strange and startling*, something which they had never heard before, or had wholly forgotten, and felt to come upon their minds and consciences as a revelation. For the preaching of *conversion* to souls which have lost the thought of God always suggests, and often effects, a novel experience. It is told of Louis XIV. that one day he asked the poet Boileau what kind of preacher was a certain ecclesiastic whom all the Parisian world at the time was running after. Boileau replied: "Votre Majesté sait qu'on court toujours à la nouveauté c'est un prédicateur qui prêche l'Évangile." For the most part, however, men and women are not surprised by the *novelty*, but rather wearied by the *familiarity* of the preacher's message. Yet he must preach—every Sunday; and, however weary or languid, *must try to preach as though his whole heart were in his sermon*.'—'Difficulty of Preaching Sermons,' in the *Nineteenth Century* for September, 1904, p. 403.

† By Mrs. Oliphant (published by Hurst and Blackett, London).

certain shoemaker, Radical and infidel, was among the number of those under Irving's special care; a home-workman, of course, always present, silent, with his back turned upon the visitors who came to see him, and refusing any communication except a sullen 'Humph!' of implied criticism, while his trembling wife made her deprecating curtsy in the foreground. This intractable individual was finally won over, and in this way: * Approaching the bench one day, a particular visitor—it was Edward Irving—took up a piece of patent leather, then a recent invention, and remarked upon it in somewhat skilled terms. The shoemaker went on with redoubled industry at his work; but at last, roused and exasperated by the speech and pretence of knowledge, demanded in great contempt, but without raising his eyes: 'What do ye ken aboot leather?' This was just the opportunity his assailant wanted; for Irving, though a minister and a scholar, was a tanner's son, and could discourse learnedly upon that material. Gradually interested and mollified, the cobbler slackened work, and listened while his visitor described some process of making shoes

* Dr. Nichol, the accomplished and well-known editor of the *British Weekly*, is credited with saying (I believe by Dr. Stalker, though I won't be sure) that many, if not most, of our Lord's sermons were preached—as conversations, of course—to *individuals*. Without any disrespect to Dr. Nichol, may it not be fairly suggested, not only that this idea had occurred to Irving, but, moreover, that it was turned to account by him in the most practical and useful manner? At least, the story of his visit to the shoemaker would appear to point to such a conclusion. Cf. 'Pastor Pastorum,' by H. Latham, p. 409.

by machinery, which he had carefully got up for the purpose. At last the shoemaker so far forgot his caution as to suspend his work altogether, and lift his eyes to the great figure stooping over his bench. The conversation went on with increased vigour after this, till, finally, the recusant threw down his arms. 'You're a decent kind of fellow. Do you preach?' said the vanquished, curious to know more of his visitor. The advantage was discreetly, but not too hotly, pursued; and on the following Sunday the rebel made a defiant, shy appearance at church. He eventually became a regular church-goer and a respectable member of society, while his acknowledgment of his conqueror was conveyed with characteristic reticence and concealment of all deeper feeling in the self-excusing pretence: 'He's a sensible man, yon; he kens aboot leather.' And the story seems to bear out the statement of the *Saturday Review* that 'Irving,* almost alone amongst recent men,

* The *Times* said of him that 'no man's eloquence in our century has surpassed that of Edward Irving.' *Blackwood's Magazine* declared that 'he was the greatest preacher the world has seen since the Apostolic times.' Canning told the House of Commons that 'he had heard him preach the most eloquent sermon he had ever listened to.' Whilst his friend Carlyle bears this testimony of him: 'But for Irving I had never known what the communion of man with man means; his was the freest, brotherliest, bravest human soul mine ever came in contact with. I call him, on the whole, the best man I have ever found in this world.'

Yet, as before hinted, Irving was *at first* very unsuccessful. His sermons were not liked. He was, in fact, a most unpopular preacher, and had to wait long before he was recognised. At last Dr. Chalmers heard him, took a liking to him, and asked him to become his assistant in Glasgow.

lived his sermons and preached his life.' Yet a similar thing was said both of one of the Bishops and of a novelist. 'A certain person was constrained to pay the Bishop a fitting compliment as an author, I believe, on his election to the Episcopal Bench. The compliment, however, was paid through his wife. The reply was natural, and the tribute is said to have been a just one: "Yes, sir, and I can testify that all you have read in my husband's books was *lived* before it was written."' Writing of the author of '*Alton Locke*,' in his Introduction to the story, Coulson Kernahan gives the following noble testimony:

(ii.) '*Charles Kingsley** is a man of whom the Church of England may be proud; and, indeed, it is worthy of note that at the time when the Church was being most violently abused for the lethargy of her clergy and her indifference to the welfare of the people, three of the noblest, most unselfish, and far-seeing men of the time—men who were devoted to the welfare of the people, Charles

Even *there* his eloquence was not relished, and as often as he entered the church to officiate as minister for the day, he had the mortification of seeing crowds quitting it, because *himself*'—that is, Chalmers—was not on duty. This recognition by Chalmers made Irving popular. But Irving's trials did not end in Glasgow, as in London, too, dark days fell upon the life of the popular—and deadly earnest—pulpit orator. He changed his views on our Lord's human nature; was censured and deposed by his Church. What next? 'He died, crushed in spirit and broken-hearted.' 'And,' says one, 'had he been a Roman Catholic priest, he would have been canonized among the greatest of saints.'

* An article on '*The Kingsley Novels*' is contained in the *Nineteenth Century* for June, 1904, p. 996, by W. F. Lord.

Kingsley, Robertson of Brighton, and F. D. Maurice—should have been Church clergymen.* That they made mistakes, that they were not always discreet—who ever was?—is likely enough; but that they were truly, *terribly in earnest* in all they undertook can be denied by none. It is not because what Kingsley puts forth is supported by strong arguments, or is couched in trenchant language, that he convinces, but because he had himself *lived* what he taught, and not merely learned it. *Earnestness always tells*. It is contagious as few things are, and an earnest man in a bad cause will gain the hearts of his hearers more readily than will one with less earnestness and a better cause.' And *earnestness* was the one quality above all others which distinguished the work of Kingsley as of Irving.

(iii.) Giving an account himself of the arrival of *the portrait of Henry Martyn*† from Calcutta in 1812,

* For sketches of all three, especially Maurice (and Stanley), cf. 'The Dead Pulpit,' by H. R. Haweis. Kingsley, with Liddon, and others, is amongst the 'Anglican Portraits' of J. G. Rogers.

† 'Martyn's memory is ever green in the hearts of English Christians. Thirty-two years ago I heard, and still hear them, the thunders of applause with which his name was greeted from the galleries when, in the Senate House, at a great University meeting held in support of Livingstone's African work, the late Bishop Wilberforce pronounced it in a passage of glowing eloquence. It is as familiar and as potent amongst us at this day. And now it is materially commemorated in the beautiful "Martyn Memorial Hall," raised in 1887 close to Trinity Church, mainly by the efforts of Simeon's successor there.

'Every Monday night during the two winter terms that

Charles Simeon wrote to a friend: 'I could not bear to look upon it, but turned away, covering my face, and, in spite of every effort to the contrary, crying aloud with anguish. Shall I attempt to describe to you the veneration and the love with which I look at it?' 'The portrait was hung in Simeon's dining-room over the fireplace. He used often to look at it in his friends' presence, and to say, as he did so, with a peculiarly loving emphasis: "There! See that blessed man! What an expression of countenance! No one can look at me as he does; he never takes his eyes off me, and seems always to be saying, '*Be serious! Be in earnest! Don't trifle! Don't trifle!*'" Then, smiling at the picture, and gently bowing, Simeon would add: "Yes, I *will* be in earnest; and I *won't* trifle! I won't trifle, for souls are perishing, and Jesus is to be glorified"' (St. John iii. 14, 15, 16, etc.).

(iv.) *How earnest Simeon was* is indicated in the following description of his preaching: 'His style of delivery, which to the last was remarkably lively and impressive, in his earlier days was *earnest and impassioned in no ordinary degree*. The

Hall is filled with a student audience, listening to some missionary visitor's personal report from the front—an audience which continually supplies new and ardent recruits to the missionary army—and over the door of the Hall is placed an inscription, written by the Master of the Temple (the late) Dr. C. J. Vaughan: "To the inspiring memory of Henry Martyn, Scholar, Evangelist, Confessor, and *Man of God*, a later generation of his own Cambridge dedicates this home of Christian converse and counsel."—'Life of Simeon,' by Dr. Moule, pp. 140, 141.

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† 'Martyn's memory is ever green in the hearts of English Christians. Thirty-two years ago I heard, and still hear them, the thunders of applause with which his name was greeted from the galleries when, in the Senate House, at a great University meeting held in support of Livingstone's African work, the late Bishop Wilberforce pronounced it in a passage of glowing eloquence. It is as familiar and as potent amongst us at this day. And now it is materially commemorated in the beautiful "Martyn Memorial Hall," raised in 1887 close to Trinity Church, mainly by the efforts of Simeon's successor there.

'Every Monday night during the two winter terms that

Charles Simeon wrote to a friend: 'I could not bear to look upon it, but turned away, covering my face, and, in spite of every effort to the contrary, crying aloud with anguish. Shall I attempt to describe to you the veneration and the love with which I look at it?' 'The portrait was hung in Simeon's dining-room over the fireplace. He used often to look at it in his friends' presence, and to say, as he did so, with a peculiarly loving emphasis: "There! See that blessed man! What an expression of countenance! No one can look at me as he does; he never takes his eyes off me, and seems always to be saying, '*Be serious! Be in earnest! Don't trifle! Don't trifle!*'" Then, smiling at the picture, and gently bowing, Simeon would add: "Yes, I *will* be in earnest; and I *won't* trifle! I won't trifle, for souls are perishing, and Jesus is to be glorified"' (St. John iii. 14, 15, 16, etc.).

(iv.) *How earnest Simeon was* is indicated in the following description of his preaching: 'His style of delivery, which to the last was remarkably lively and impressive, in his earlier days was *earnest and impassioned in no ordinary degree*. The

Hall is filled with a student audience, listening to some missionary visitor's personal report from the front—an audience which continually supplies new and ardent recruits to the missionary army—and over the door of the Hall is placed an inscription, written by the Master of the Temple (the late) Dr. C. J. Vaughan: "To the inspiring memory of Henry Martyn, Scholar, Evangelist, Confessor, and *Man of God*, a later generation of his own Cambridge dedicates this home of Christian converse and counsel."—'Life of Simeon,' by Dr. Moule, pp. 140, 141.

intense fervour of his feelings he cared not to conceal or to restrain ; his whole soul was in his subject, and he spoke and acted exactly as he felt. Occasionally, indeed, his gestures and looks were almost grotesque from the *earnestness and fearlessness* of his attempts to illustrate or enforce his thoughts in detail ; but his action was altogether unstudied, sometimes remarkably striking and commanding, and always sincere and serious.' Wilberforce* speaks of him in glowing terms : ' *Simeon is in earnest*. One could hardly help noticing a peculiar look of earnest reality at all times stamped upon his countenance. His distinct articulation, unlaboured utterance, and accurate pronunciation, fixed the hearer's attention upon the *message*, not on the speaker. His reverential air, his deep, unfeigned sincerity, his impassioned reality, his unflagging energy, satisfied the hearers that he deeply *felt*, and *meant* to the fullest extent, what he was saying. Whoever heard a dry sermon from Simeon's lips, or had to listen to a dull remark in conversation with him?' However highly gifted a man may otherwise be, it is a valid objection to a preacher that he does not *feel* what he says : that spoils more than his oratory. During a critical time an obscure man rose up to address the French Convention. At the close of the oration, Mirabeau, the giant genius of the Revolution, turned round to his neighbour, and eagerly asked : ' Who is *that* ?' The other, who had been in no way interested in the address, wondered at

* An excellent sketch of Wilberforce may be found in 'The Popular Preachers of our Time' (p. 305), by Johnson.

Mirabeau's curiosity. Whereupon Mirabeau said : 'That man will yet act a great part.' And added, on being asked for an explanation : '*He speaks as one who believes every word he says.*'

(v.) This might also be a description of *Canon Scott Holland*, for, as well as being one of the most distinguished and popular preachers of St. Paul's Cathedral, where I once heard him, he is undoubtedly one of the most impassioned or *intensely earnest* pulpit orators of our time. And accordingly the Canon speaks like the Frenchman, as 'one who believes every word he says.' *This is the true ideal of the preacher.** Richard Sheridan used to say : 'I often go to hear Rowland Hill, because his ideas come *red hot* from the heart.' Dr. John Mason was once asked, what he thought was the forte of Chalmers? After a moment's consideration he replied : '*His blood earnestness.*' And a Chinese convert was pretty near the mark when, in a conversation with a missionary, he said : 'We want men with *hot hearts* to tell us of the love of Christ.' But the 'hot heart' is never possessed by the preacher until he has first received *the true 'call'*

* This is also the ideal of the *lawyer*, as it is one of the secrets of his success. For whatever he knows or does not know of the guilt or innocence of the accused, if he understands his "business," like the late Lord Chief Justice or the present Sir Edward Clarke, *e.g.*, he will only think of one thing, viz., that the prisoner at the bar is his *client*; or, that he is his advocate. Accordingly, he will put forth all his strength to prove the innocence of the accused. Under such circumstances, if he is to win his case, he must, and *does*, 'speak as one who believes every word he says' I remember one notable example of this kind many years ago. Sir Edward Clarke was the counsel for the accused, and I

of the prophet ;* or until, hearing the Divine query, ' Whom shall I send, and who will go for us ? ' he has replied, like Isaiah, ' Here am I ; send me ' (Isa. vi. 8). For as Bernard says : ' He who is called (inwardly, that is) to instruct souls is called of *God*, and not by his own ambition. And what is this call but an incentive of *love* soliciting us to be *zealous* for the salvation of our brethren ? ' (2 Cor. v. 14). And the same idea of the dependence of zeal and love upon the true ' inward call ' of God is plainly

can never forget the effect produced upon my mind at the time by the brilliant speech he made for the defence. It was quite a revelation to me of the scope and power of *forensic* eloquence ! Sir Edward won his case, for he made the judge, the jury, and the nation say, by the verdict that was pronounced and endorsed, ' *He speaks as one who believes every word he says.*' (On 'Forensic Speaking,' cf. Bautain, p. 109.)

* ' I do not know,' says Dr. Stalker, ' that I have ever seen an entirely satisfactory statement of WHAT CONSTITUTES A CALL TO THE MINISTRY. Probably it is one of those things of the Spirit which cannot be mathematically defined. The *variety of the calls in Scripture* warns us against laying down any scheme to which the experience of *everyone* must conform. It is the same as with the commencement of the spiritual life, where also the work of the Spirit of God overflows our definitions. While some can remember and describe the whole process through which they have passed, others who exhibit as undeniably the marks of the Divine handiwork can give comparatively little account of how it took place. The test of the reality of the change is not its power of being made into a good story. In the one case, however, as in the other, a conscientious man will give all diligence to make his calling and election sure (2 Pet. i. 10). Excellent chapters on the subject will be found in Spurgeon's "Lectures to My Students" (second, first series) and Blaikie's "For the Work of the Ministry." — 'The Preacher and his Models,' p. 52. See also Lightfoot's 'Ordination Addresses' (Macmillan), and 'Theophilus Anglicanus' (pp. 71-75) by Bishop Wordsworth.

taught by Massillon* in an address to his clergy, in which he makes these very solemn observations: 'If you do not feel in yourselves a *desire* of being employed as the ambassador of God, judge ye whether ye are *called* into the Lord's vineyard. God implants a love in the heart for the service to which He calls. And better would it have been for you to have felt that it was not the ministry for which you were intended than that you should feel a want of inclination for the performance of its duties. It is not necessary that a voice from heaven should say to you in secret: "The Lord hath not sent you" (Jer. xxiii. 21). Your own judgment, enforced by the dictates of conscience, tells you so.' On the other hand, the manifestation of *real* earnestness, other things being equal, demonstrates a *genuine call*.† This, at least, seems to be the inference we should draw from these remarks by Bridges: 'It can hardly be conceived that a preacher can have either an evidence of a Divine call, or an assurance of the Divine blessing, except he find that he was *inwardly moved* to this work by an *earnest desire* for the honour of his God and the benefit of his fellow-sinners in it' (1 Tim. iii. 1). 'When do you intend to stop?' was the question

* 'The great Massillon, it is said, when he began to preach, gave the impression of being utterly unable to refrain any longer from uttering the truth which filled his soul, and burst like living flame from his lips.'—BISHOP WELLDON, on 'The Difficulty of Preaching Sermons,' in the *Nineteenth Century* for September, 1904, p. 413.

† Peter the Hermit, by his preaching, kindled the enthusiasm in Europe which led to the first Crusade, but was *his* a genuine call? If so, would he have tried to *desert* the camp?

once put by a friend to Rowland Hill. 'Not till we have carried all before us,' was the prompt reply. Which reminds me of the words: 'The fire of love is that which many waters cannot quench' (Cant. viii. 7); and happy is the preacher whom this fire consumes. 'I love those that *thunder* out the Word,' said Whitefield. The Christian world is in a deep sleep! Nothing but a loud voice—of true earnestness—can awaken them out of it (Isa. lviii. 1). The condition on which this depends is expressed in the following medieval proverb: '*Cujus vita fulgor, ejus verba tonitrua*' ('If a man's life be lightning, his words are thunders').

(vi.) One such man was *Daniel Rowlands*, of Llangeitho, who began to excite public attention about 1735, and continued to preach with *marvellous success* till nearly the close of the century. When a thoughtless young clergyman he heard a sermon from Jones, of Llanddowror, and became a *new man*. His church, until now but thinly attended, began to be crowded with hearers. Known at first as 'the mad parson,' it was not long before he was reputed to be *the mightiest preacher of his time!* One of the secrets of Rowlands' power lay in the unsurpassed depth and tenderness of his emotions. These were fed from the perennial sources of *his faith* and *his poetry*. He might have been seen standing on an eminence with another clergyman, looking down upon the beautiful vale of the Aeron, and, dwelling upon the contrast between a scene so fair and the spiritual condition of the inhabitants, bursting into a flood of tears. In the midst of his sermons

he would often pause, unable to proceed, the whole assembly weeping with him. He has been known to faint with emotion under some pathetic reference in his prayers. Before standing up to preach he was sometimes found in such agony of spirit, and so reduced in bodily strength, that it was necessary, not only to use a great deal of suasion, but also to assist him to get into the pulpit! On these occasions he would preach with even more than his wonted power. The history of Llangeitho would read like a chapter of religious romance.* And all this owing to the ministry of one gifted man—one earnest preacher.

It may be questioned whether any other man, in strictly parallel circumstances, ever drew such numbers within the circle of his ministry. *The sole attraction was the preacher*,† or his impassioned earnestness. ('Memoir of Christmas Evans,' p. 9.)

(vii.) In this respect, indeed, if not in many others, Rowlands was in Wales what Baxter was in England. For *Richard Baxter* was both a great preacher and an earnest one, yet we find him confessing: 'For myself, as I am ashamed of my dull and careless heart, and of my slow and unprofitable course of life, so, the Lord knows, I am ashamed of every sermon I preach. When I think what I have been preaching and who *sent* me,

* After being present at a Welsh revival, John Angel James said: 'I like the *fire*, but not the *smoke*.'

† 'Archbishop Magee, in a lecture on "The Art of Preaching," divided preachers into three classes,' says Dr. Welldon, viz.: '(1) Preachers you *can't* listen to; (2) preachers you *can* listen to; (3) preachers you can't *help* listening to.'

and that men's salvation or damnation is concerned in it, I am ready to tremble lest God should judge me as a sligher of His truths and the souls of men, and lest, in the best sermon, I should be guilty of their blood ! Methinks we should not speak a word to men in matters of such consequence without tears, or *the greatest earnestness* that possibly we can.* Were not we too much guilty of the sin we reprove, it would be so. *We are not in earnest, either in preaching or in hearing.* If we were, could we be so cold, so prayerless, so inconsistent, so slothful, so worldly, so unlike men whose business is all about eternity? *We must be more in earnest if we are to win souls.*† We must be more in earnest if we would walk in the footsteps of our beloved Lord, or if we would fulfil the vows that are upon us. We must be more in earnest if we would be less than hypocrites. We must be more in earnest if we would finish our course with joy, and obtain the crown at the Master's coming. We must work while it is day,

* 'It is said that *Ignatius Loyola*, the founder of the Jesuits, preached with such an unction and emotion, that even those who did not understand his language were moved to tears by the very tones of his voice—the *earnestness and burning zeal* which appeared in his every gesture and look.'—BROADUS, p. 178.

† 'Such a preacher will need many gifts, but above all *intensity and sympathy*. He must speak with living reality, not as one who is smooth (Isa. xxx. 10) or careless or self-centred, but as though his words came surging from his soul ; he must preach, in Baxter's emphatic phrase,

“ As never sure to preach again,
And as dying man to dying men.” ’

BISHOP WELLDON.

for "the night cometh, when no man can work" (St. John ix. 4).

And hereby, yet only hereby, may we preach like Christ and like Paul, as 'with authority,' so with *vehemency*.

IV. *Having given in a previous chapter a more GENERAL SUMMARY* by Cicero, I will give here the more *particular* one for young preachers by Professor Broadus. The *things requisite to effective delivery*, and thus far dealt with in this book, are as follows: (1) Have something to say which you are quite sure is *worth* saying; scarcely anything will contribute so much as this to give dignity, directness, ease, and power to delivery. (2) Have the treatment *well arranged*; not after the fashion of an *essay*, but with the orderly and rapid movement proper to a *discourse*. (3) Be *thoroughly familiar* with all that you propose to say, so that you may feel no uneasiness; for the dread of failure sadly interrupts the flow of thought and feeling. (4) *Think it all over within a short time of the hour for speaking*, so that you may be sure of the ground, and so that your feelings may be brought into lively sympathy with the subject. (5) It is, however, best, *immediately* before speaking, to have the mind free from active thought, maintaining only a quiet, devotional frame. (6) Let the *physical* condition be as *vigorous* as possible. (7) In order to this, *seek good health in general*.* (8) Take *abundant sleep* the

* In discussing '*The Minister's Care of Himself*,' which every young preacher would do well to read, Dr. Watson observes that 'the working minister should have his own

night before speaking. (9) At the *meal* before speaking *eat moderately* of food easily digested ; and if you are to speak at *once*, eat *very little*.

RULES OF HEALTH: (1) To have his study recharged with oxygen every hour ; (2) to sleep with his bedroom window open ; (3) to walk four miles a day ; (4) to play an outdoor game once a week ; (5) to have six weeks' holiday a year, and once in seven years, three months—all that his thought and teaching may be oxygenated and the fresh air of Christianity fill the souls of his people.'—'The Cure of Souls,' p. 227. See also Beecher's 'Lecture on Health' (the VIIIth), First Series.

There is one rule, however, which Dr. Watson omitted from his list, and yet of great importance to the young preacher—viz., to take a *cold* bath *every day*, winter and summer, and a *hot* bath *once a week*. 'The *bath* not only braces the body and keeps the health well above par, but it keeps illness at bay, even infectious kinds.'—DR. GORDON STABLES in 'How to be Healthy and Strong,' p. 23.

'Health was a grand gift to Dr. (Newman) Hall, and from boyhood he took great pains to preserve it, which he did to a good old age. His athletic liness, his suppleness, freedom from organic disease, he owed largely to his *vigorous walking* and *mountain climbing*. It is a thousand pities that so many barks founder in mid-ocean because of neglect in looking after their sea-worthiness. And many a man of brilliant gifts dies prematurely, the victim not so much of overwork as of *neglect of simple rudimental laws of health*.'—DR. PIERSON.

There are few things so exhilarating, or so profitable, especially to the future orator, as TRAVELLING. 'Amongst things purely pleasurable,' says Grisley, 'the first visit to a foreign land is, perhaps, one of the most unalloyed gratifications which occur in the course of our life. But, like all other pleasures, it may be made, according as we use it, a source of present vanity and future regret ; or, on the other hand, of lasting and solid improvement. OUR OBJECTS IN TRAVELLING should be not to gratify curiosity only, or to seek mere temporary amusement, but *to learn* and *to venerate*—*to improve the heart and understanding*.' As an illustration of the benefit of Travel,

(10) Do not, if it can possibly be avoided, exhaust your *vitality* during the day by *exciting conversation*. (11) *A healthy condition of the nervous system is surpassingly important*; not a *morbid excitability* such as is produced by studying very late the night before, but a *healthy condition*, so that *feeling* may quickly respond to *thought*, so that there may be sympathetic emotion, and at the same time *complete self-control*. (12) Above all, *be yourself*; let there be no affectation or artificiality. (13) Speak out with *freedom* and *earnestness* what you *really think and feel*. (14) Habitually correct faults, as far as you can. But better a thousand faults than be *tame*.' ('Preparation of a Sermon,' p. 321. Hamilton, Adams and Co., London.)

it may be added, *obiter dictum*, that the Rev. A. A. Boddy, Vicar of All Saints', Monkwearmouth, has published no less than seven large books—on 'Christ in His Holy Land,' Egypt, Russia, Canada, etc.—and delivered over three hundred lectures as the result of journeys undertaken when a young clergyman.

CHAPTER XX.

WITH AIMFULNESS ; OR, HITTING THE MARK

‘What are the *Aims*, which at the same time are *Duties* ? They are the perfecting of ourselves, and the happiness of others.’—KANT.

‘Near yonder copse, where once the garden smiled,
And still where many a garden flower grows wild ;
There, where a few torn shrubs the place disclose,
The village preacher’s modest mansion rose.
A man he was to all the country dear,
And passing rich with forty pounds a year ;*
Remote from towns he ran his godly race,
Nor e’er had changed, nor wished to change his place ;
Unskilful he to fawn, or seek for power,
By doctrines fashioned to the varying hour ;
Far other aims his heart had learned to prize,
More bent to raise the wretched than to rise.’

GOLDSMITH : *Deserted Village*.

‘Let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.’—ST. JAS. v. 20.

‘THE preacher addresses a jury of, say, five hundred people, and, whether his subject be sin or righteousness, doctrine or duty, *he has to bring them to his way of thinking, and persuade them to believe his message.* If he talks above their heads, or delivers himself of dead

* Exactly the salary of Dr. Doddridge when he got married.

information, or airs his own conceits, or raises vain questions, or bores them with obsolete doctrines, then HE MISSES HIS CHANCE, and, in spite of his learning, or acuteness, or piety, he is a *failure*. "I once heard him preach," said a man of letters, who was referring to a distinguished clergyman, "and it was an excellent sermon—about the best in my experience. His text? I have not the ghost of an idea, nor do I remember his argument, nor anything that he said. How do I know that it was *good*? Because before we left the church he convinced us that God was *love* (1 John iv. 8). I am not sure that I believe that *to-day*, but I believed it that morning. Yes," he added, "that man deserves his name—he *knows his business*" '* (St. Luke ii. 49).

(i.) It is not too much to say that *everything in preaching depends on its cherished AIM or PURPOSE*. Let us see. *Fénélon*, then, who, when he speaks of the orator chiefly intends the Christian *preacher*, and when he mentions eloquence has mainly that of the *pulpit* in his mind, asks: 'What is the chief aim of the orator? Is it not to *persuade*? And, in order to this, ought he not to affect his hearers by *moving their passions*?' † In another place, however, he tells us more fully that '*the chief end of eloquence* is to persuade men to embrace truth and virtue; or it is the art of enforcing truth on people's minds, and of making them better.‡ And, comparing the methods of

* Dr. Watson, in 'Cure of Souls,' pp. 31, 32.

† 'Dialogues on Eloquence,' p. 109.

‡ *Ibid.*, pp. 28 and 74.

the orator and the metaphysician, he shows that, 'whereas the latter, in proving the existence of God, would give but a plain demonstration of that truth, and stop at the speculative view of it, the former—*i.e.*, the orator—would further add whatever is proper to excite the most affecting sentiments in your mind, and make you *love* that glorious Being whose existence he had proved. And this is what we call "*persuasion*."'

(ii.) As pertinent, if not more explicit, are the words of *Bautain* ('Extempore Speaking,' p. 122): 'What, in fact, is THE PREACHER'S GRAND AIM? Whither must he tend with all his might? What do the nature and gravity of his ministry make incumbent upon him? Clearly, the religious and moral instruction of those who listen to him, in order to induce them, by a knowledge and conviction of the Divine Word, to observe it in their conduct, and to apply to their conduct its precepts, counsels, and instructions. Wherefore, whether he expound a dogma, or morals, or aught that relates to worship and to discipline, he always takes as his starting-point and basis some truth, doctrinal or practical, which he has to explain, analyze, unfold, maintain, and elucidate. He must shed *light** by means of this truth, that it may enter the hearer's mind, and produce therein a clear view—a conviction—and that it may arouse

* 'All good men have something to teach us of the Infinite God. They are fragments, units, in the vast total. "Nous sommes les chiffres, Il est la Somme," as Victor Hugo says. From everyone'—but especially the *preacher*—'something of *His light* is reflected.'—Archdeacon Wilson in 'Pastoral Theology,' p. 152.

or increase his faith. And this faith, this conviction, this enlightenment, must induce him to attach himself to it, to seize it through his volition, and to realize it in his life.'

(iii.) The subject is not discussed at any great length by him, but very much to the point, *Dean Ramsay* affirms, that THE PULPIT HAS TWO OFFICES, or departments. (1) It has to discharge the office of *instructing* and *informing* the mind. (2) It also has the office of *attracting* men, and of *persuading* them to *action*. The hearers of a sermon, therefore, ought to leave the church prepared to *do*, as well as to *believe** (see Whately's 'Rhetoric,' part ii.).

(iv.) As usual, however, very striking are the views of *Beecher*: 'A PREACHER IS A TEACHER, AND HE IS MORE. A *teacher* expends his force upon facts or ideas. But a *preacher* assumes or proves facts as a vehicle through which he may bring his spirit to bear upon men. A preacher looks upon truth from a constructive point of view. He looks beyond mere knowledge to the character which that knowledge is to form. It is not enough that men shall *know*. They must *be*. Every stroke of his brush must bring out some element of the likeness to Christ which he is *aiming* to produce. *He is an artist*,† therefore, though not of forms

* 'Pulpit Table-Talk,' p. 30.

† In 'A Short Study of Newman Hall' (before mentioned), Dr. Pierson, of Brooklyn, remarks: 'He was an artist by instinct. There was nothing beautiful that did not attract him. The kindred arts of painting, poetry, and music all found in him not only a lover, but what we call an "amateur," or one whose love leads him actively to indulge artistic taste and talent. His drawings and colour sketches are of unusual merit, and drew

and matter, but *of the soul*. And so every sermon is like the stroke of Michael Angelo's chisel, and the hidden figure emerges at every blow. A teacher has doubtless an ulterior reference to practical results; but the preacher, not indifferent to remote and indirect results, yet *aims* at the immediate. "Now," "Now," is his inspiration. Cease to do evil—at once. Turn toward good—immediately (Zech. i. 4). Add strength to every excellence, virtue to virtue, now and continually. The effect of his speech upon the *souls* of men is his object. It is this moral fruit in men's souls for which he plants his truth. THE PREACHER IS ONE WHO IS AIMING DIRECTLY, THEREFORE, AT THE ENNOBLING OF HIS HEARER. And he seeks to do this, partly by the use of truth existing as a philosophy, or by ordinary facts, but yet more by giving to such truth the glow and colour and intensity which are derived from his own soul. If one may so say, he digests the truth, and makes it *personal*, and then brings his own being to bear upon that of his hearers. *All true preaching bears the impress of the nature of the preacher*. Of course, in such a view all preaching is to find its criterion of merit in the work performed in men's *hearts*, and not in any ideal excellence of the sermon. The sermon is only a tool, and the work that is accomplished by it is to measure its value. No man is to preach for the sake of the sermon, nor for the sake

from such a critic as Gladstone the unique compliment that in his—Hall's—pictures the water had a movement toward life.' *Hall was therefore both literally and spiritually an artist* —The *Homiletic Review* for September, 1904, p. 194.

of the truth, but for the sake of the hearts and lives of the men that listen to his words. John Munn, the agricultural labourer, went fifty miles to hear Simeon preach because, as he said, "that's the man that touches my *heart*. Can't he just preach!"*

'How aimlessly does he preach who has no thought of men,† but who sympathizes only with his own cogitations! How yet more foolish is he who has a certain round of topics, which he calls his "*system*," and which he serves out almost mechanically to meet his contract with the society which employs him! Preaching must come back to what it was in the Apostolic times.‡ It must come back, that is, to the conditions under which those

* 'Life of Simeon,' by Dr. Moule, p. 94. See Thomas Guthrie's Sermons on 'Speaking to the *Heart*' (Strahan).

† I never heard him myself, but from what I have been told by those who have, it would appear that the great missionary, Canon Aitken, like Moody, has a *rare power with men*. But whence is this power derived, if not from '*thought of men*'? For thought of men always leads to *care for men*, which is but another name for *love*. And the preacher who thinks of men, cares for and *prays about them*, as it may be safely assumed Canon Aitken does, can scarcely fail to make himself *attractive to men*. And 'tis no doubt owing to the same causes that Mr. Swainson, late of Sheffield, and Mr. Ditchfield, formerly of Highgate, London (both well known for their interest in and influence over *men*), have been so greatly blessed, as their very successful Bible-class or men's services plainly show they have been. The same remarks apply to Miss Ellice Hopkins, previously referred to, and to Mr. Thomas Blumer of Monkwearmouth, Sunderland.

‡ 'The example of the *primitive Church*, reflecting the principles of the Apostles, is preserved in the writings of the PRIMITIVE FATHERS. Read, therefore, *these*—"the Fathers" of the first three centuries; at any rate, the "*Eccles. Hist.* of Eusebius," which reduces them.'—Blunt's '*Parish Priest*,' p. 86.

men were so eminent for their success in winning souls—"He that winneth souls is *wise*" (Prov. xi. 30).

'If you want to be a preacher to your fellows, you must become a "*fisher of men*." Your business—say purpose, aim—is to *catch* them.' Cecil practically repeats Beecher's words when, describing and directing the young preacher, he says: 'He is a fisherman, and the fisherman must fit himself to his employment. If some fish will bite only by day, he must fish by day; if others will bite only by moonlight, he must fish for them by moonlight.' And Bunyan thus agrees with both:

'You see the ways the fisherman doth take
To catch the fish; what engines doth he make!
Behold how he engageth all his wits;
Also his snares, lines, angles, hooks, and nets;
Yet fish there be that neither hook, nor line,
Nor snare, nor net, nor engine can make thine;
They must be groped for, and be tickled, too,
Or they will not be catch'd, whate'er you do.'

Lastly, Christ said to Peter and Andrew: 'Follow Me, and I will make you fishers of *men*' (St. Matt. iv. 19). But, continuing, Beecher says: 'The preacher's task is, first, to *arouse*; secondly, on that aroused moral condition to *build*; and then to continue building until he has completed the whole. It follows that the thing which a preacher *aims* at all the while is *reconstructed manhood*—a nobler idea in his congregation of how people ought to *live*, and what they ought to *be*.

'Consider *Paul's idea of the work of Christian ministers*, as given in his Epistle to the Ephesians (iv. 11-16). The *end*—manhood. The *means*—

truth. The *spirit*—love. The *ideal*—Christ. The *inspiration*—the living Spirit of God.*

‘This being the aim of true preaching, there is but one question more to be added, and that is, By what *instrument*, by what influence, are you to reach it—i.e., your aim?† The ideal of a true Christian preacher is this: to take the great truths of the Lord Jesus Christ’s teachings and the love of God to the human race, and make them a part of his own personal experience, so that when he speaks to men it shall not be he alone that speaks, but God in him. When, under the Gospel, men are made preachers, God works in them a saving knowledge of Himself, gives them a sense of the sympathy between God and man, and then says to them: “Take this revelation of Jesus Christ in you, and go out and preach it. Tell what God has done for your soul (Ps. lxvi. 16), not in a technical way, but in a large way. Take the truth revealed in you, and, according to the structure of your understanding, your emotive affections, the sentiments of your own soul, filled with the power of the Holy Ghost, go and preach to men for the sake of making them know the love of Christ Jesus, and you will have a *power in you* to make that preaching *effective*. That which you want to effect is, from the consciousness of your own nature, to describe the love of God, not in the abstract conception of it, but *experimentally*,

* Beecher’s estimate of St. Paul thus differs widely from Renan’s, as given in ‘Grace and Godliness’ (p. 149), by Dr. Moule. Read Farrar’s ‘Life of St. Paul.’

† On ‘The Preacher’s True Aim, and How to Realize it,’ see Spurgeon’s Xth Lecture, second series, p. 179.

just as it has been felt by you, so as to produce a longing for the love of God in your hearers. It is your office as preachers to take so much of the truth of Christ Jesus as has become digested and assimilated into your own spiritual life, and with that *strike!** with that *flash!* with that *turn men*” (‘Lectures on Preaching,’ First Series, pp. 2-13).

(v.) *Dr. Stalker* both endorses what Beecher says, and gives a concrete illustration of what each of them means, when, speaking upon the Gospel message, he urges the young preacher with fervour to ‘PREACH IT OUT OF A LIVING EXPERIENCE.’ *Bunyan*, in his autobiography, gives an account of his own preaching, telling how, for the first two years of his ministry, he dwelt continually on the terrors of the law, because he was then quailing beneath them himself; how for the next two years he discoursed chiefly on *Christ in His offices*, because

* ‘Many a wandering discourse one hears,’ observes a certain writer, ‘in which *the preacher aims at nothing and hits it*. Some preachers resemble an exploring party in a newly-discovered island—they start in *any* direction, *without aim or object*.’ On the other hand, speaking of a preacher named Henry Breeden, the Rev. Samuel Coley says that, ‘as in the broadside of a warship, *everything was so directed by him as to strike one mark*. Each shot was weighty, *well aimed*, and red hot!’ Further, that a clever sceptic once said to him: ‘Thomas Collins is *the hardest hitter* I ever knew.’—‘Life of Thomas Collins.’

It would seem, therefore, that both Mr. Breeden and Mr. Collins really meant business, as, apparently, did the Quaker, who, so the story says, on discovering a thief in the house, took down his grandfather’s old fowling-piece and quietly said to the intruder: ‘Friend, thee had better get out of the way, for *I intend to fire this gun right where thee stands*.’—J. G. PILKINGTON.

he was then enjoying the comfort of these doctrines; and how for a third couple of years *the mystery of union to Christ* was the centre both of his preaching and his experience; and so on. 'That,' adds the author of 'The Preacher and His Models'—'that appears to me to be *the very model of a true ministry*—to be always preaching the truth one is experiencing one's self at the time, and so giving it out fresh, like a discovery just made, while at the same time the centre of gravity, so to speak, of one's doctrine is constantly in motion, passing from one section of the sphere of *evangelical* truth to another, till it has in succession passed through them all.'

(vi.) *Horace Bushnell*, after showing that preaching truth *concerning* Christ is *not preaching Christ*, observes 'that A VERY GREAT *and* PRINCIPAL OFFICE OF PREACHING WILL CONSIST IN A DUE EXHIBITION OF THE CHRISTIAN FACTS. The power is to be *personal*, and will, therefore, lie in the *facts* of the personal life. These *facts*, therefore, are pre-eminently the good news that composes the Gospel, requiring heralds or preachers to go abroad (as the Apostles did) and publish it. Apart from these *facts*, the great subjects we have spoken of (in "Vicarious Sacrifice"*) are nothing. They spring out of the *facts*, and have no basis of reality beside. Hence also it is that in the Apostles' Creed, or first recorded confession of Christ, nothing is included but the simple outline *facts* of His life, no other or better formula being yet conceived or attempted.

* *Especially* read in part iv., chap. iii., p. 451, on 'Practical Uses and Ways of Preaching.'

Here, accordingly, is *the original and truly grand office of preaching*—viz., in the setting forth and fit representation of these Gospel facts' (as in the Apostles' Creed).

Perhaps, however, the best description of preaching Christ is that given by Daniel Moore when he said : 'It is preaching Christ when, in His person, His work, or His offices, He is permitted to be "the diamond to shine in the bosom of all our sermons" (Bishop Wilkins); when, named or unnamed, seen or unseen, He is made to shed a glorious sunlight over our entire field of subject; when views of what He *is*, *was*, and what He *does* for us, are so inwrought with the web and woof of every discourse that, like the name of Phidias in the Shield, to get out every trace of reference to Him the entire work must be destroyed.'

(vii.) As Stalker supports Beecher in respect of the *ideal form* of preaching, and Bushnell in regard to its *essential matter*, so does *Bishop Welldon* so far as THE PRACTICAL AIM of it is concerned. This is obvious from the following noble words of his lordship : 'All such teaching as is given from the pulpit should be in fact and in intention *constructive*. The preacher who sends away his congregation with a wounded or weakened faith not only mistakes the nature, but in some sense

* 'The preacher must ever bear in mind that he is an "ambassador for *Christ*" (2 Cor. v. 20)—and not for Socrates or Aristotle, for Tully (Cicero) or Seneca, for Bacon or Locke—that it is the message of the *Gospel* he is charged with.'—Blunt's 'Parish Priest,' p. 151.

violates the sanctity, of the pulpit. For the office (or aim) of the pulpit is *not to pull down, but to build up*; not to show men how *little* to believe, but how *much*; to afford them something of grace, of helpfulness, of corroboration, to make them good soldiers and servants of Jesus Christ. *The highest triumph of preaching* lies, not in instructed intellects, but in *converted and consecrated souls*. The preacher of to-day will follow most closely in his Master's footsteps if it is written upon his conscience that Jesus Christ in His ministry upon earth sought not to save souls by effecting political or social reforms, but to effect such reforms by *saving souls*. Preachers have too much forgotten the Divine example. They have attenuated the force of their preaching by enlarging its scope; they have regarded every high topic, if only it could be coloured with religion, as suited to the pulpit. That was not the way of the Christ. It has been brought as a charge against Him that His range of interests was confined. Art, science, literature, politics, He left alone. It would have been better to have learnt from Him that *nothing is the true and vital matter of a sermon except what tends to the saving or strengthening of souls** (*Nineteenth Century*, September, 1904, p. 415).

* I do not think Bishop Westcott even ever said anything finer than this, although it was not original: 'I believe in Mazzini's words: "If anyone shows me a good man, I say, *How many souls has he saved?*"' (Boutflower). Yet worthier still are these noble, most noble, words of Brainerd: 'I cared not where or how I lived, or what hardships I went through, so that *I could but gain souls to Christ*. While I was asleep

'The Earl of Carnarvon once declared that "there was no greater known force than *public opinion*" yet,' remarks Bishop Boyd-Carpenter, 'it is the preacher's duty to influence this great power. But, more than public opinion, he will wish to influence *men*.* He does not seek to be *popular*; he seeks to draw men within the sacred circle of truth and righteousness. He is content to be a messenger, a watchman, a steward; to teach and premonish, to feed and provide for, the Lord's family; and to seek for Christ's sheep that are dispersed abroad. He is to seek the response of the heart, the life, and the character. He seeks, *not the applause, but the souls* of men.† Like the Apostle, "Not yours, but *you*," is his motto (2 Cor. xii. 14).

1. 'THE PREACHER NEEDS TO KEEP IN VIEW HIS PURPOSE, lest he fall below the true mark, or be carried away by the *influences which tend to obscure this aim*. There are many such influences,

I dreamed of these things; and when I waked, the first thing I thought of was this great work. All my desire was for the conversion of the heathen, and all my hope was in *God*.' 'They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever' (Dan. xii. 3).

* 'Think of Westcott; no one could have called him a man of affairs; and what bishop of our time so influenced affairs? Influence is the power that distils from a life that is lived in communion with God.'—Canon A. W. Robinson in 'The Personal Life of the Clergy.' Quoted by Archdeacon Wilson.

† See 'The Value of the Human Soul,' p. 255, in 'Lectures on Preaching,' by Bishop Phillips Brooks (published by Allenson, price 2s. 6d).

some of which are obvious enough. The "*criticism* or *flattery* of men," for instance, may tempt us to lower our flag, or to aim at a less worthy end than the winning of men's souls. Other influences are "the *monotony of work*," "the *tyranny of method*,"* and "the *spirit of clericalism*." (Gambetta's famous saying is quoted by Dr. Boyd-Carpenter, 'L'ennemi, c'est la clericalisme.') 'Egotism easily creeps under the cassock, and a clergyman may make himself and his position the centre of his thoughts. He may judge everything by its bearing on his office and authority.† Happier is he who keeps in mind the end of his ministry, and thinks of himself as the servant of God, sent for the help of the world. He will remember that his work is to win men to righteousness and God. *The true aim of preaching* is not the applause of men; still less is it self-glory (St. John viii. 4). It is to win men to the love of good and to the love of God. It is to bring them into allegiance to the Spirit of Christ. It is to arouse in them enthusiasm for righteousness, love of their kind, and faith in the laws and purposes of God. It is the aim which was Christ's in His life and death (St. Luke xix. 10).

2. 'TO REALIZE THIS HIGH AIM, or to accomplish this great work, *knowledge of men* is indispensable. He is (as before shown) a poor fisherman who has not studied in some sort the ways and habits of the fish he seeks. And he

* Comp. Phillips Brooks on 'Routine.' 'Lectures,' p. 93.

† See Mant's 'Clergyman's Obligations Considered,' chaps. viii., ix., x., and xi.; Blunt's 'Parish Priest,' Lect. X., on Rubrics and Canons; and Wordsworth's 'Theophilus Anglicanus,' pp. 54-59, 75-78.

is a poor parson who does not understand something of human nature. *Knowledge of human nature*, insight into its *processes* and *motives*, is, as a rule, the heritage of men who have reached maturity, and who have exercised their powers of *observation* and *reflection*. The preacher who does not possess it must remain *ineffective*. Chrysostom's knowledge of human nature was as evident as his knowledge of the Bible. His sermons held up the mirror to men. He knew well how to show vice its own image. It would not be difficult to derive from his homilies a portrait gallery of typical men.* But only he who *knows* men can *speak* to men.

'How can this knowledge be acquired? Only through the study of *books*† and of *men*.‡ "There

* Exactly such a portrait gallery may be found in Lecture IV. of Beecher's 'Lectures to Young Men' (published by Milner and Co., London).

† 'In the best *books* great *men* talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books.'—Channing on 'The Means of Self-Culture.'

‡ 'News of the apprehension of the Baptist reached our Lord at Jerusalem. At once He enters on His own Great Work, and goes straight into Galilee, preaching on the way, that the Kingdom of God is come. Up to this time of His advent into Galilee our Lord was in part, as I have said, *exploring the condition and the tempers of the people*' ('Preaching to the Multitudes,' chap. vii., p. 189, in 'Pastor Pastorum,' by H. Latham, Cambridge, 1901). It may be apropos to insert here one of Westcott's sayings: 'As you know, I am not fond of St. Cuthbert,' says the Bishop (after writing by request a collect for St. Cuthbert, and handing it to me to criticise), 'but I suppose he had *sympathy*.' Bishop Lightfoot declares he had (very emphatically, indeed; see 'Leaders of

are several branches of knowledge which should be mastered in common by every intending speaker. And the first of these is acquaintance with the *world*. He must read with *critical eye* the important volume of human life, and know the heart of man from the depths of stratagem to the surface of affectation. He must be familiar with the particular manners and genius of those whom he may have to instruct and persuade."*

'He ought to know, as well as the *nature* of man, his *chief end* and *true interest*; the parts of which he is composed—his *mind* and his *body*; the true way to make him happy. He ought likewise to understand his *passions*, the disorders to which they are subject, and the art of governing them: how they may be usefully raised, and what is truly good.' Schiller's rule, very succinct and applicable here, is this: 'Wouldst thou know *thyself*? Observe the actions of *others*. Wouldst thou other men know? Look thou within thine own heart.' Pascal observed this rule, and so came to know more of men than any other, though he moved least among them.†

the Northern Church,' pp. 82, 83), and Bede says what amounts to it. 'But *a man has no right to shut himself up in a turf hut*. He doesn't attract me in the least.'—Ven. Archdeacon Boutflower in the *Contemporary Review*, December, 1903, p. 804.

* Author of 'The Art of Public Speaking' (Beeton's), p. 13 (published by Ward, Lock and Co.).

† In an article by the Bishop of Ripon in the *Daily Mail* on 'The New Sayings of Jesus,' his lordship cites the following as an example: 'Jesus saith (Ye ask? who are those) that draw us (to the kingdom, if) the kingdom is in heaven? . . .

There are books which give us an insight into the making of the human soul; *e.g.*, those of *dramatists* and *historians*. The study of the great dramatists, such as Shakespeare,* is the study of human nature. Chrysostom was a diligent student of Aristophanes. Yet, however expert in drama and history, we need to know something of the *living flesh and blood*: the perplexed minds, the sorrowing hearts, and troubled consciences of the men of our generation. And we can do this adequately only by the best of teachers—*experience*. Like the Great Shepherd Himself, know your people *personally*. VISITING† will often prove the armoury of the preacher. When Massillon was asked whence he derived his knowledge of human

the fowls of the air, and all beasts that are under the earth, or upon the earth, and the fishes of the sea (these are they which draw) you, and the kingdom of heaven is within you; *and whoever shall know himself shall find it.* (*Strive therefore ?*) *to know yourselves*, and ye shall be aware that ye are the sons of the (Almighty) Father; (and ?) ye shall know that ye are in (the city of God ?) and ye are (the city ?).'

And in his oration on 'Man Thinking,' Emerson says: 'And, in fine, the *ancient* precept, "know thyself," and the *modern* precept, "study Nature," become at last one maxim.'—'Essays, Lectures, and Orations,' p. 492.

* 'Read George Eliot and Thackeray, and, *above all*, *Shakespeare*.'—'Lectures on Preaching' (p. 57), by Phillips Brooks.

† On this most important subject see especially Bridges' 'Christian Ministry,' part v.; 'The Daily Walk with Others,' chaps. iv., v., and vi.; and 'The Pastor in the Parish,' chaps. vii. and viii., pp. 79-199, in 'To My Younger Brethren,' by the Bishop of Durham; Blunt's 'Parish Priest' (p. 197); or Dr. Gott's 'Town Parish Priest' (p. 120). Also Canon Savage's 'Manual on Visiting,' price 2s. 6d.

nature, he replied : ' By the knowledge of *myself*.' And if we would lay hold of men, like Bourdaloue, we must approach them through the avenues of the *conscience* and the *affections*. Through the conscience, for until you have touched the moral sense you have missed the mark. But only the tender-hearted, who wing their message with *love*,* can provoke the true response of the conscience. Truth without tenderness misses the mark. ' The tale of the *Divine* pity,' wrote George Eliot, ' was never yet believed from lips that were not felt to be moved by *human* pity.'

Have faith in your message.† Then you will resort to no questionable expedients. You have a message to give, whether men hear or whether they forbear (Ezek. ii. 5). Even popularity honestly won may be a great snare (' Lectures on Preaching,' pp. 207-254).

Two things require to be added here. For if the preacher's aim is not to be frustrated, he must be

* On ' How to Study Human Nature,' see Beecher's ' Lectures' (the IVth); and on ' Love' in Preaching (the Xth), first series.

† ' Archimedes said that he could lift the world if he had a place for the fulcrum of his lever. A man's *creed* is the point of his leverage. Power is measured by *faith*. For example, the potter Palissy believed in white enamel, and spent his life to produce it, and succeeded. Peter the Hermit believed in the rescue of the Holy Sepulchre, and roused all Christendom to accomplish it. Alexander T. Stewart believed in gold as the principal thing, and died in possession of abundance of it. Columbus believed in the Indies of the West, and found San Salvador. Carey believed in India for Christ, and began a great missionary propaganda.' —Dr. BURRELL, of New York.

careful to answer all *objections*. And if his aim is really to be consummated, he must be specially mindful of his *peroration*. (1) *He must answer OBJECTIONS.* The preacher has to do with men of widely different views and feelings. One is an infidel, another a fastidious critic, another a doubting Christian, and another a self-conceited pedant ; but all must be met by fair argument.* And, indeed, whilst preparing his sermon, it will be well if the young preacher seeks to *anticipate* such objections as these may raise, and prepare for them short, clear, and pertinent replies. 'Some preachers answer objections after they have passed through their sermon ; but this is not the best plan. You should clear your way as you go along, and leave nothing behind you that is dark or doubtful. Especially keep an eye to every serious objection which may be urged against the truth. Be not discouraged in this difficult part of your work. By steady perseverance you will either convince or confound unbelievers ; and sinners will either turn from sin or be left without excuse.' (2) If 'the preacher's aim' is to be fully realized, *he must in particular be mindful of his PERORATION.* Dr. Doddridge's ninth rule in the making of a sermon is this : 'What shall the *conclusion* be ? Do not leave off merely because you have nothing more to say, but be sure to close *handsomely*. Frequently close, though not always, with a thought of consolation ; at other times with one full of terror, and often with a graceful

* On 'Arguments,' see Whately's 'Rhetoric,' part i., chap. ii. ; or Broadus, pp. 116-159.

Scripture. Have some sprightly thoughts, if possible, at the end of each head, and especially at the end of your address.'

In much of this advice Doddridge did but anticipate almost the very words of Mr. Spurgeon upon the same subject.* And the idea of both was perfectly exemplified by John Bright, as is well known and—as was stated previously—is thus affirmed in Bright's own words: 'I write down almost invariably the *concluding sentences*.' Dr. Dale,† of

* One example is, 'Where the *application* begins, the *sermon* begins.'—Quoted by Broadus, p. 173.

† The connection of Bright and Dale again suggests the propriety, in this *book on preaching and preachers*, of some brief account of the latter. And especially as it may serve as an illustration, not only of Dale's general method, but also of his particular *purpose* in preaching. 'Beyond lay the city of Birmingham, where Robert William Dale lived and preached, the most accomplished clergyman of the Free Churches of England, and the one man his fellow-citizens cared to hear when John Bright sat down. He came to Carr's Lane Chapel as the assistant of John Angel James, and he spent his noble ministry in that Church—a ministry filled with usefulness and blessing, which widened and deepened with the passing of the years. He never hesitated to bring to the pulpit the *profound* themes of the Christian religion. On one occasion he was warned that *his preaching was too theological*, and that the congregation would not stand it. "*They will have to stand it*," was his instant response. And stand it they did, with profit to themselves and benefit to the Church Catholic.' 'The present Archbishop of Canterbury, Dr. Davidson, recently advised the Young Men's Christian Association to *study Dale*, and there could be no better advice. His magnificent scholarship, his weighty style, his spiritual insight, his earnest convictions, his *light* and *leadership* on great public questions, have made Robert William Dale a *doctor of homiletics of the first rank*. He had a mind natively superior, and his prepared utterances were "events" which

Birmingham, in a full account of Bright's method, both of *preparing* and *delivering* his speeches, closely confirms the truth of this statement.*

Harold Ford's views upon this point are, however, particularly worth recording. Thus he says: 'No part of a discourse requires more careful handling or more careful study than the *ending* or *peroration*, as it is commonly called. One thing is certain, that nothing is more fatal to the success of a discourse than to prolong it—*i.e.*, the conclusion—beyond its due limits. Many of our best speakers have not scrupled to admit that they have written and committed to memory the *peroration* of their speeches.' 'I composed the peroration of my speech for the Queen in the Lords,' says Lord Brougham, 'twenty times over!†' Archbishop Magee's advice is this: '*Let the preacher have a few sentences of conclusion carefully prepared.* For a speaker, indeed, this is of great importance. It will prevent the necessity of hunting about painfully for an ending. Many a good sermon is

moulded the life of the nation' ('Personal Observations on Some English Preachers,' by Dr. Cadman, Brooklyn, in *Homiletic Review*, July, 1904, p. 29). Speaking of Dale's well-known 'Nine Lectures on Preaching,' a reviewer says: 'We place this course of lectures amongst that class of books which cannot be read without stirring up in one's heart an intense desire to deliver the Gospel *effectively*. Much of the counsel in these Lectures is intended to inform the mind and direct the intellect, but more of it will hearten the preacher with that well-founded courage which forms the surest guarantee of success' (*Homiletic Quarterly*, 1881, vol. ii., p. 141).

* 'Guide to Public Speaking,' pp. 25-27, by E. Thompson.

† 'The Art of Extempore Speaking,' pp. 112-115.

completely spoilt from a man not knowing where or how to *stop*. Let these concluding sentences be well considered, grave, earnest, terse, and powerful.' Like Bautain, Dr. Ford thinks a general summary, or *résumé* of the subject, the easiest method of concluding. 'It is one on which we may always safely rely. It consists in a *recapitulation** of the entire subject, expressed in lucid brevity and vivid language, hereby enforcing the truth of our convictions upon the minds of the audience.' And Edmondson agrees with both: '*Prepare a plan of close application,† that your discourse may take hold of the heart.* Some preachers go through their sermons a second time by way of application, but this is an injudicious plan. *The best method* is to sum up all you have said in a few weighty propositions, and then to urge the whole on the consciences of your hearers by ardent and affectionate exhortation.'

'But guard against vain repetitions,‡ and a long-continued application.' It is the duty of hearers to

* Professor Shedd thinks that, 'as a general thing, *recapitulation* is better than pre-announcement, as being more intelligible, more expressive, and more easily remembered' ('Homiletics,' p. 195). Professor Broadus says: 'In many cases this is true. In many others the *pre-announcement* is best. Sometimes it is even well to employ both' ('Preparation of a Sermon,' p. 207). See also Whately's 'Rhetoric,' p. 111.

† *Its various forms* are 'lessons,' 'remarks,' 'suggestions,' and 'inferences' (which, Shedd holds, should be homogeneous and cumulative); whilst *its principal element* is persuasive appeal (2 Cor. v. 20), and its *usual motives* 'happiness,' 'holiness,' and 'love.'—BROADUS, pp. 173 and 175.

‡ Or so contrive, that, in the phrase of Cicero, 'the recollection may be *revived*, not the speech repeated.'

apply for themselves, but we must help them in this duty, and enforce the word by the most engaging means we can devise.* By using great care in this *the most vital part of our address*, we may hope to consummate our aim, and so preach with *aimfulness*.

And now, lastly, a *specimen* of such preaching as I have been indicating—i.e., *aimful, practical, or applicatory preaching*—is afforded in the following interesting account of that of John Wesley. ‘*Wesley’s eloquence* † was recommended by a dignified manner, a harmonious voice, and a thorough persuasion of the truth and importance of all which he asserted ; and, deriving fresh effect from the apparent condescension of the speaker to persons little accustomed to tenderness or solicitude, might well thrill the heart, and give any direction to their feelings which he thought proper. “Oh !” said John Nelson, one of his most ardent converts, speaking of the first time he heard Wesley preach, “that was a blessed morning for my soul ! As soon as he—Wesley—got upon the stand, he smoothed back his hair and turned his face towards where I stood, and I thought he fixed his eyes on

* ‘No man could preach the Word of God with such *applicatory force* as he.’—‘*Impressions of Dr. Parker*,’ by the Rev. Dinsdale Young, Edinburgh.

† It may not be known to all that General Booth was for many years a Methodist minister, and owes his great success, probably, to having many qualities in common with Wesley, both as a *preacher* and an *organizer*. Above all, his *aim* is the *true one*, for it is *to save souls*. The well known title of his vast society—‘the Salvation Army’—is sufficiently indicative of this.

me. His countenance struck such an awful dread upon me before I heard him speak that it made my heart beat like the pendulum of a clock ; and when he did speak *I thought his whole discourse was aimed at me.*"* Nelson might well think thus, for it was a peculiar characteristic of Wesley in his discourses, that in winding up his sermons—in pointing his exhortations, and driving them home—he spoke as if he were addressing himself to an *individual*, so that everyone to whom the condition which he described was applicable felt as if he were singled out ; and the preacher's words were then like the eyes of a portrait, which seem to look at every beholder. "Who," said the preacher—"who art thou, that now both seest and feelest thine inward and outward ungodliness? Thou art the man ! I want thee for my Lord, I challenge *thee* for a child of God by faith. The Lord hath need of *thee*. Thou who feelest thou art just fit for hell art just fit to advance His glory—the glory of His free grace, justifying the ungodly and him that worketh not. Oh come quickly ! Believe in the Lord Jesus, and thou, even *thou*, art reconciled to God."

And to that of Wesley's preaching we may add a brief account of a recent follower of his, and *one of the most famous pulpit orators of his time*. Dr. Punshon, converted at seventeen, at once began the course of strenuous self-culture

* Daniel Webster once said, 'When a man *preaches* to me, I want him to make it a *personal* matter, a *personal* matter, a *personal* matter.'—Broadus in 'The Preparation of a Sermon,' p. 173.

and usefulness which continued to the end of his life. His rare physical and mental endowments and aptitudes marked him out for the special work to which he was called by Providence. He was first of all *an orator*. His robust build ; his powerful and well-mastered voice ; his frank address ; his native yet highly cultivated elocution ; his animated and appropriate action ; his happy, ardent temperament ; his keen yet healthy sensibility ; his vivid, versatile imagination, all fitted him to move great gatherings by breathing thoughts and burning words. His rhetoric was naturally brilliant—rich in colour and profuse in imagery. To his genius bareness would have been a meretricious affectation, as the poetic element formed so large a part of his mental constitution.

His images were illustrations. However gorgeous the medium through which he made the light of truth to stream, that medium was always translucent, never dimming, but ever intensifying the heavenly beam. He took unsparing pains in the preparation of his addresses, but *their one aim* was usefulness, conviction, edification, etc.* And this was their general result. However elaborate the structure of a sermon or a speech, there was no unhelpful ornamentation : the stately shaft and flowering capital invariably *supported* something. He was *no imitator*. His preaching was *practical*,

* 'Talent, logic, learning, words, manner, voice, action—all are required for the perfection of a preacher, *but one thing is necessary*, an intense perception and appreciation of the *end* for which he preaches, and that is to be the minister of some definite spiritual good to those who hear him.'—NEWMAN.

experimental, home-coming and soul-saving. He took heed to himself to feed the flock of God (1 Pet. v. 2). He acted on the intelligence and the *conscience* as well as on the imagination and the *heart** (M. O. C.).

‘THE GREAT MESSAGE.

‘Apostles of the risen Christ, go forth,
Let *love* compel :
Go, and in risen power proclaim His worth ;
O’er every region of the dead, cold earth
His glory tell !
Tell how He lived, and toiled, and wept below ;
Tell all His *love* ;
Tell the dread wonders of His awful woe ;
Tell how He fought our fight, and smote our foe,
Then rose above ;
Tell how in weakness He was crucified,
But rose in power ;
Went up on high, accepted, glorified :
News of His victory spread far and wide
From hour to hour.
Tell how He sits at the right hand of God
In glory bright,
Making the heaven of heavens His glad abode ;
Tell how He cometh with the iron rod
His foes to smite.
Tell how His Kingdom shall through ages stand,
And never cease ;
Spreading like sunshine over every land,
All nations bowing to His high command,
Great Prince of Peace !’ †

* Comp. article on Punshon in *Homiletic Review* for December, 1904, p. 431. And read sketch of Punshon in ‘Popular Preachers of our Time,’ by J. Johnson (Darton and Hodge).

† ‘Words to Winners of Souls,’ p. 127 (Nisbet and Co.).

CHAPTER XXI.

WITH FIDELITY, OR AN EYE ON THE ACCOUNT
AS ON THE REWARD OF PREACHING

‘Be thou *faithful* unto death, and I will give thee a crown of life.’—REV. ii. 10.

‘TO produce *great* things one ought to be intent only upon doing one’s *utmost*, and never stop to consider whether the thing be great or little in the abstract. The *really* great is so far beyond one’s reach that comparison becomes an unworthy consideration.’ Thus spake a truly great artist, who was *faithful* as well to his manhood as to his calling. George Frederick Watts, some think, was the best painter of his day. Our concern at present, however, is with the young preacher, for whose instruction Phillips Brooks tells us ‘that the best minister is simply the fullest man. You cannot separate him from his manhood. Voltaire said of Louis XIV., he was not one of the greatest *men*, but certainly one of the greatest *Kings* that ever lived. It would not be possible to say that of any minister. He who was one of the greatest of ministers must (like the artist aforementioned) be one of the greatest of

men.’* And he will be if he is only *faithful*. And he will be faithful if, as Watts did, he does his *utmost*, without any selfish considerations of temporal greatness. But on the subject of *faithfulness* the Bishop of Durham has something good to say to the young preacher.

I. ‘*Let the clergyman only remember that his sermon is not to be an exhibition of his own powers of thought or utterance,*† *but a FAITHFUL MESSAGE-BEARING TO HIS FLOCK,* in the light of what he knows of Christ and the Word on the one side, and of the needs of the flock on the other. Across all our thoughts, how to secure attractiveness as a co-ordinate line which fixes attention to the true point, runs the word *faithfulness*. The preacher is to be attractive while faithful, faithful while attractive. But if the preacher may be attractive without being faithful, it may be questioned if it is possible for him to be faithful without being attractive. An illustration will help us here. In a terrible gale one night a lighthouse was destroyed. Two men were in it at the time, and a vast multitude were gathered upon the shore, waiting in anxious distress for the expected catastrophe. Every hour, however, the bell tolled the time, and ever the light pierced the dark, raging storm and bid the sailor beware. No howling blast seemed able to silence the one, or rising wave, to extinguish the other. But at last one giant wave, mightier than all the rest, rose up

* ‘Lectures on Preaching,’ p. 98.

† Yet this was the idea of the age of Louis XIV. Cf. Phillips Brooks’ ‘Lectures on Preaching,’ p. 111, and comp. Beecher’s (first series), p. 226.

and threw its arms round the tower and laid it low in the waves. Then alone was the bell silent, then alone did the light cease to shine.' But what drew the vast multitude of eager, anxious spectators there? Probably several causes. I am inclined to think, however, that *one* of those causes, if not the *chief* of them all, was the *splendid fidelity* of the two lighthouse keepers, who laid down their lives at the post of *duty*.

Bishop Mant urges the young clergyman to bear in mind that the truth of God, and not the caprice of men, is to be the rule of his preaching; and, further, 'that a dispensation of the Gospel is committed unto him; that it is his duty to do the work of an evangelist by instructing them in the Gospel, with which he is put in trust; that a necessity is laid upon him of preaching it in all its doctrinal purity, and with all its practical strictness; and that woe will be unto him if he preach it not so (1 Cor. ix. 16). What account of his commission will be given in the day of judgment by that preacher who, instead of having raised his people's belief and practice by his teaching to the standard of the Word of God, shall have surrendered his authority as their teacher, and broken down the Word of God to the level of their conceits?'*

An illustration of what Bishop Mant says, as to a *preacher's liability to be tempted by his people to come*

* On this subject, see Mant's 'Clergyman's Obligations Considered,' chap. xii.; 'Lectures on Preaching,' by Dr. Boyd-Carpenter, pp. 230-232; also 'Authority in the Church,' by Dr. Strong, Dean of Christ Church, Oxford (London: Longmans and Co. Price 2s. 6d.). Comp. 'Pastor Pastorum' (by Latham) on 'The Authority of Christ,' pp. 167, 203-206; and Dr. Moule's 'Outlines of Christ. Doct.,' pp. 214 and 217.

down to their level, or to be unfaithful, and also, of a lively sense of ministerial responsibility, is afforded in the following account of himself and of his fickle flock by good Charles Simeon: 'The medical attendant of my brother has just been expressing his surprise to see how much I am worn within this last half year. I am very sensible of it myself, and expect that I shall be much more worn if my people continue in such a grievous state. I would that my eyes were a fountain of tears to run down day and night. Would you believe it? I have been used to read the Scriptures to get from them rich discoveries of the power and grace of Christ, to learn how to minister to a loving and obedient people. I am now reading them really and literally to know how to minister to a conceited, contentious, and rebellious people. Two qualities I am sure are requisite, meekness and patience; yet in some cases *I shall be constrained to rebuke with authority* (Tit. ii. 15). I have been used to sail in the Pacific. I am now learning to navigate the Red Sea, that is full of shoals of rocks with a very intricate passage. I trust the Lord will carry me safely through; but my former trials have been nothing to this.' At the fight at Scarytown, Va., John Haven was wounded. He was a handsome, intelligent young man, as brave as a lion, and the pet of the company. His right hip was shot away just as he was passing a ball to his gun. When his captain saw him fall he ran and picked him up, and conveyed him in his own arms to a place of safety. 'Never mind me, captain,' he cried; 'but *don't let that flag go down!*' Simeon took

good care that *his* flag did not go down. So did Spurgeon, so should all preachers ; but do they ?

As an *incentive to faithfulness*, Dr. Doddridge recommends the young preacher to take himself to task, as it were, thus : ‘Often recollect your character and station in life. “I am a *man*, not a boy. To crowd my discourses with puerile ornaments is like an academic just come from college. All I write or speak must be judicious, or it will be contemptible. I am a servant of God, and not of the world or of men. In all things I must promote His interest, and write and speak as in His presence.” And to feel these sentiments the more sensibly, intermingle devout and deeply humble ejaculations while composing. “I am a minister of Christ, not a deist, nor a philosopher. Lastly, I and my hearers are dying creatures. I am perhaps preaching my last sermon.”

‘Bishop Moule puts the case thus : “We are not popular leaders looking for a cry, or passing one on. We are not speculative thinkers, feeling out a philosophy, communicating our guesses at truth to a company of friends who happen to be interested in the investigation. We are *stewards* of the Lord. And ‘it is required in stewards that a man be found *faithful*’ (1 Cor. iv. 2). ‘And we are to seek mercy of the Lord to be faithful.’” Then, repeating the thought—and almost the phrase—of both Bushnell and Blunt, though *adding thereto earnest exhortation to faithfulness*, Dr. Moule continues : “I am to preach the *Gospel*—that Gospel which Christ brought down from heaven and died to confirm. I am to preach

the Gospel—that is to say, the ‘Lord’ in all He is for man—as a sinner, a mourner, a worker. Do not let Christ be one subject among others. As little can the sun be one among the planets. . . . He is *the* Subject ; all others get their reality and importance by their relation to Him. Do not let any other subject dislodge Christ from His royal place in your preaching, nor forget to keep well to the front the fact that He, and He alone, is the sinner’s Saviour. Speak, indeed, of Christ as Exemplar, Ideal, Friend, Man of men ; but, above all, do not forget that, first of all and chief of all, ‘*Christ died for our sins, according to the Scriptures*’ (1 Cor. xv. 3). This is ‘the faithful word,’ ‘worthy of all acceptation,’ and as such I must *preach* it, and, as the only true Gospel, preach it *faithfully*”’* (Fit. i. 9).—‘To My Younger Brethren,’ pp. 258-261.

How admirable is this advice, yet how seldom fully acted upon. But referring to the possibility of our preaching *our last sermon*. Dr. Guthrie once said that St. Paul was the kind of preacher whom you would expect to see walk down the pulpit stairs straight into his coffin, and then stand before his God ready for *his last account*. And of the seraphic Somerfield, as he was called, it is related that just before his death, speaking of his recovery, he said : ‘Oh, if I might be raised again ! How I could preach ! I could preach as I never preached before ! *I have taken a look into eternity !*’ And every preacher would

* Next to the writer of these words himself, I know of no finer example of such preaching than the present Dean of Exeter, formerly Bishop of Marlboro’, Dr. Earle.

preach better, as he would be more faithful both in himself and in his calling, if, like Somerfield, he could only take a look into eternity. Or if he would only reflect oftener and seriously: 'I am perhaps preaching my last sermon.' From 'last sermon,' however, the mind passes by a quick and natural transition to *last things*, and this recalls an observation of Archdeacon Boutflower on Dr. Westcott. It is this: 'A continually recurring difficulty to the Bishop is, how men can descend from the pulpit after preaching what they really appear to believe in eschatology to talk cheerfully and eat a hearty supper at home.' That is a puzzle to more men than Bishop Westcott. At least, it was not the way of St. Paul.*

1. Fénelon, however, gives us a graphic picture of an *unfaithful preacher* in the following words: 'Moral instructors have no weight nor influence when they are neither supported by clear principles nor good examples. Whom do you see *converted* by them? People are accustomed to hear such harangues (as theirs), and are amused by them as with so many fine scenes passing before their eyes. They hearken to such lectures just as they would read a satire, and they look on the speaker as one who acts his part well. They believe his LIFE more than his TALK,† and when they know him to be *selfish, ambitious, vain*, given up to *sloth* and *luxury*, and see that he parts with none of those

* Cf. 'The Preacher as an *Apostle*,' in 'The Preacher and his Models,' by Dr. Stalker, p. 207 (Hodder and Stoughton).

† 'Integrity is to be preferred to eloquence.'—Æschines in 'Beautiful Thoughts from Greek Authors.'

enjoyments which he exhorts others to forsake, though for the sake of custom and ceremony they hear him declaim, they believe and act as he does. But, what is worst of all, people are too apt to conclude that men of this profession do not *believe* what they teach; this disparages their condition, and when others preach with a sincere zeal, people will scarce believe this zeal to be sincere' ('Dialogues on Eloquence,' p. 51).

The story is told of a dying nobleman that he once sent for the clergyman on whose ministry he had attended, and said to him: 'Do you not know that my life has been licentious, and that I have violated the commandments of God? Yet you never warned me of my danger.' The clergyman was *silent*. When the nobleman repeated the question, however, he replied: 'Yes, my lord, your manner of living was not unknown to me; but your kindness and my fear of offending you deterred me from reproving you.' 'How cruel! how wicked!' said the dying man. 'The provision I made for you and your family ought to have induced care and *fidelity*. You have neglected to warn and instruct me, and now *my soul will be lost!*' These were the last words of one whose situation (as also that of his minister), it is greatly to be feared, has too many parallels even in our time. How very different was this faithless minister from George Whitefield, who, when staying one night at an inn, and overhearing in an adjoining room some gamblers swearing, said to his companion: 'I will go to them and reprove their wickedness.' His friend sought to prevent

him, but in vain, for he went. His words of remonstrance, however, were apparently powerless. Returning, therefore, he laid down to sleep. His companion asked him: 'What did you gain by it?' '*A soft pillow,*' he replied, and soon fell asleep. But the pillow of the licentious nobleman's unfaithful minister—was *that* soft the night after his patron's rebuke and death? ('Anecdotes').

2. And here I cannot forbear giving *another portrait of what the faithful minister should be, and why*, by Bishop Burnet. 'The clergy have one great advantage beyond all the rest of the world in this respect, beside all others, that, whereas the particular callings of other men prove to them great distractions, and lay many temptations in their way to divert them from minding their high and holy calling of being Christians, it is quite otherwise with the clergy: the more they follow their proper calling, they do the more certainly advance their general one; the better ministers they are, they become also the better Christians. Every part of their calling, when well performed, raises good thoughts, and brings good ideas into their minds, and tends both to increase their knowledge and to quicken their sense of Divine matters.'*

'*A minister, therefore, is more accountable to God*' and the world for his deportment, and will be more severely accounted with than any other person whatsoever. *He is more watched over and observed than others.* Very good men will be,

* 'He preaches sublimely whose life is irreproachable.'—St. Austin, quoted by Fénelon in 'Dialogues on Eloquence,' p. 234.

even to a censure, jealous of him ; very bad men will wait for his halting, and insult him upon it ; and all sorts of persons will be willing to defend themselves against the authority of his doctrine and admonitions by this : “ *He says, but does not.*” * Wherefore, ‘Take heed unto thyself’ (1 Tim. iv. 16). But the words, ‘he is more watched over and observed than others,’ obviously supply *one reason why the preacher should be faithful*, and the following story illustrates it : ‘On catching the first sight of the Mamelukes drawn up in order of battle on the banks of the Nile, in view of the Pyramids, Bonaparte, riding before the ranks, cried : “Soldiers, from the summit of yonder Pyramids *forty generations are watching you !*”’ (Heb. xii. 1). ‘Forty generations look down upon you’ is the other and better version. But equally true is it that *another reason for being faithful* is that no man can preach faithfully without producing an effect thereby, for the hearers must either be converted or condemned. How clearly this is shown by what we are told of Massillon, viz., that, when he preached at Versailles, Louis XIV. paid this most expressive tribute to his eloquence : ‘Father, when I hear *others* preach I am very well pleased with them ; when I hear *you* I am dissatisfied with myself.’ The truth is, Massillon preached *‘faithfully*, looking at the honour of Christ, the conversion, edification, and salvation of the people he preached to, and not at his own gain or glory : keeping nothing back which might promote those holy ends, giving to everyone his own portion,

* ‘Dialogues on Eloquence,’ pp. 51, 52.

and bearing indifferent respect unto all, without neglecting the meanest, or sparing the greatest in their sins,* whether kings or emperors.

II. '*But whilst faithful in other respects, THE PREACHER SHOULD BE FAITHFUL TO HIS AGE, and if faithful to his age, as Schiller† said of the true poet, he should be the child of his age ;‡ but woe to him if he be its favourite or slave.*' "This," says Dr. Boyd-Carpenter, "sets forth the relation of any man, whether prophet, preacher, or poet, to his times."

(i.) '*He should be the CHILD of his age—i.e., every man owes allegiance, or fidelity, to his age ; and, accordingly, should give it reverence, but not servile flattery. Reverence your age, but reverence it with the homage of truth—a caution the more necessary seeing that, even in the sacred calling of the preacher, there is often a temptation to suppress truth out of deference to the prejudices of our age ; so that again we need to be reminded that, if we are the children of our age, we must take heed lest we become its slaves. Or, to state the same thing more fully, we may say that there are two temptations§ to which we as preachers are exposed. First, there is the temptation to state as truth what is really only an exaggerated phantom of what is*

* From 'The Parliamentary Directory of 1645,' quoted by Dr. Moule, in 'To My Younger Brethren,' p. 295.

† 'Schiller's Life,' by Thomas Carlyle, is one of the most delightful biographies I ever read ; and so is 'John Stirling's,' by the same author (published by Chapman and Hall).

‡ Comp. 'The Ministry of Our Age,' in Phillips Brooks' 'Lectures on Preaching,' p. 217.

§ See 'The Temptations,' chap. v. ; also 'The Secret of Strength,' chap. vi. of 'The Man of God,' by Canon Newbolt (Rivingtons).

true. The jackal precedes the lion, but the jackal is not the lion.

‘There is, however, a second temptation, which leads us in the opposite direction. Thus, we may be tempted to *suppress what we feel to be true out of an ignoble fear.** Under these circumstances, *what ought to be the attitude of the teacher who desires to be faithful to himself and to truth, and also to help, not damage, the faith of his people?* Shall he exercise a *reserve* in his teaching—*i.e.*, state as true what he believes to be untrue, or declare to be untrue what he is persuaded is true? Our answer must be: *No such reserve* is possible to an *honest* man, as such reserve is an ignoble reserve. Never, therefore, exercise any reserve with regard to anything which is true when it is your bounden duty to speak. But it is not your duty to speak of every aspect of truth. As *honest* men, we shall say nothing that we are not persuaded is true; as *wise* men, regardful of the real purpose of our ministry, there may be many true things of which we shall not speak. We may have adopted *new views*, and may be persuaded of the truth of these views; but we are

* ‘When Ulrich Zwingli, the Swiss Reformer, was revolving certain doubts which had arisen in his mind, and had nearly arrived at the conclusion that he should soon be called upon to attack the Papacy, he proposed to resign a small pension which the Pope had given him. The legate of the Pontiff, however, prevailed upon him to retain it, and Zwingli, as he announced his intention of doing so, added: “*Do not think that for any money I will suppress a single syllable of the truth.*” Zwingli’s after-life was worthy of these words. He died in defence of the truth he preached. To be incorruptible by any form of bribe is an essential part of integrity.’—*The Quiver.*

not called to be exponents of every new thing, even if it be true, as, while truth is to be spoken, the use of edifying should be remembered.*

‘But there are matters of which we *must* speak, and in treating of these *we cannot avoid the realms of critical and scientific inquiry*. We cannot, without *cowardice* or *insincerity*, skilfully evade every subject about which old and new views are in conflict.† Then we must not hesitate to speak what appears to us to be true.

‘But here, again, *our duty is to be mindful of our people's welfare*. It is possible, in the exposition of our views, to state what we believe in an *aggressive* and *offensive* fashion ; that is to say, preachers may pursue a *destructive* method, but it is always wiser and better to follow a *constructive* one. He who does so will succeed in being instructive. The real danger arises when the teacher of new truth speaks as though this new truth were the only truth, and makes no effort to show that the new truth is related to principles and convictions which enter into the hearts and lives and minds of men.

(ii.) ‘But if we ought, as preachers, to be the children of our age, *we must take heed not to be its*

* ‘It cannot but be a *grave mistake* if the preacher makes use of his pulpit to enunciate frequently before a mixed congregation the extreme theories of Biblical criticism. Such theories may be true or untrue ; but they lack the quality of edification which is proper to the pulpit. The preacher's office is not to *destroy* faith, but to *fortify* it.’—Dr. WELLDON.

† On this subject, read *especially* ‘The Bible and Modern Criticism,’ by Sir Robert Anderson, LL.D. ; and ‘The Christian's Plea Against Modern Unbelief,’ by Professor Redford (both published by Hodder and Stoughton).

SLAVES ; for our duty is towards *eternity* as well as *time*. We are to minister to the men of our own age, but we are to minister truths which belong to every age. We are men ministering *in* time, but we are men dealing with principles which are *above* time. We touch the eternities among the men of a day. We must, therefore, be men unterrified and unseduced.* It is not for us to pander to men's fancies, or to sink to the level of the world's thoughts or customs ; we are to be the vehicles of God's truth to our fellow-men. Remember that the *essential principles* with which you have to deal *never change*. And it is the preacher's function to witness to that which is changeless in the midst of that which is changing. None can be the messenger of comfort to man who cannot speak of the unchangeable to those who weary amidst life's vicissitudes. The preacher is the witness of the permanent among the perishable in the theatre of life.

'And this is necessary for *the preacher himself* as for his people. For preachers, like others, are prone to *change*. Albeit, they suspect the contrary when young. "But nothing," says the Bishop of

* 'When Kossuth, escaping the pursuit of the Cossacks, sought the protection of the Sultan, that monarch offered him safety, wealth, and high military command if he would renounce Christianity and embrace the religion of Mahomet. A refusal of these conditions, for anything he knew to the contrary, would be equivalent to throwing himself upon the sword of Russia, which was whetted for his destruction, and this was his answer : "*Welcome, if need be, the axe or the gibbet, but evil befall the tongue that dares to make to me so infamous a proposal.*"'—'Dictionary of Illustrations,' p. 285 (Dickenson, London).

Ripon, "is more certain than that, if we are worth anything, we shall change our views. *Not to change is not to grow.* Great men—e.g., Disraeli, Gladstone, and Chamberlain—have often shown their greatness in recanting their early opinions. Men as far apart in time and temper as St. Augustine and Richard Baxter were one in this. It is always so, however, with those who follow truth."* (Cardinal Manning and Stopford Brooke, according to this, followed truth—as *they* saw it.)

'If you are to be *ministers to the sorrow*, and *teachers of the ignorance of men*, you must grasp

* In his well-known work, 'Natural Law in the Spiritual World,' Professor Drummond says: 'It is recognised by all that the younger and abler minds of this age find the most serious difficulty in accepting or retaining the ordinary forms of belief. Especially is this true of those whose culture is *scientific*. And the reason is palpable. No man can study modern Science without a change coming over his view of truth.' See Essay on 'The Influence of Scientific Training on the Reception of Religious Truth,' pp. 217-262, in 'Pastoral Theology,' by Archdeacon Wilson (Macmillan).

But the same author—Drummond—adds: 'Now that Science has made the world around articulate, it speaks to Religion with a twofold purpose. In the first place, it offers to *corroborate* Theology; in the second, to *purify it*.' And, again, after affirming that 'the one hope for Science is *more* Science,' he quotes these words of Bacon: "'This I dare affirm, in knowledge of Nature, that a *little* natural philosophy, and the first entrance into it, doth dispose the opinion to atheism; but, on the other side, *much* natural philosophy, and wading deep into it (like Lord Kelvin), will bring about men's mind to religion.'"—The Preface, p. ix. Cf. 'What Science *Is*; and What Science is *Not*,' by the Rev. J. F. Tristram, M.A. Oxon., B.Sc. Lond. (published by Brown and Co., 47, Great Russell Street, price 2d.). Also 'The Witness of Physical Science to the Triune God,' by Arthur T. Wilkinson, B.A., B.Sc., M.D. (published by Kelly, London, price 1d.).

something which is sure and changeless. You must be ready to speak with modesty, and also with conviction and moral earnestness. We cannot claim to satisfy all the doubts, or to solve all the problems,* which beset the minds of the men of our generation; but we may have a clear and assuring word for their *hearts and consciences*.†

At the critical moment in the Battle of Waterloo, when everything depended on the steadiness of the soldiers, courier after courier kept dashing into the presence of the Duke of Wellington, announcing that, unless the troops at an important point were immediately relieved, they must yield before the impetuous onsets of the French. By all of these the Duke sent back the selfsame spirit-stirring message: '*Stand firm!*' 'But we shall all perish!' remonstrated the officer. 'Stand firm!' again answered the iron-hearted General. '*You'll find us there!*' rejoined the other as he fiercely galloped away. The result proved the truth of his reply; for every man of that doomed brigade fell bravely fighting at his post. As compared with the past the doubts of to-day are perhaps more common and the problems more difficult. Nor do these, as Dr. Boyd-Carpenter seems to suggest, beset the minds of the rank and file only of Christ's army. For the officers even more than the soldiers are being subjected to

* See 'Does Hacckel Solve the Riddles?' by the Rev. Professor J. G. Tasker, Handsworth College, Birmingham (published by Kelly, price 1d.).

† 'Lectures on Preaching,' pp. 160-208. (The whole of this fifth chapter should be carefully studied.) By the Bishop of Ripon.

impetuous onsets from the foe. To them, therefore, in particular—the leaders, that is, more than the men—the command of the Church's great Chieftain goes forth, not once, nor twice, but every day—nay, every hour, 'Stand firm!' (Eph. vi. 13, 14).

III. *Next to St. Paul I do not believe the Church has ever produced* A MORE FAITHFUL PREACHER *than* ST. CHRYSOSTOM. This is made abundantly clear, amongst others, by Dean Ramsay, who, in his 'Pulpit Table-Talk,' devotes considerable space to the famous Archbishop of Constantinople (see pp. 61-79). Of all the things he says of him, however, nothing is more striking than the Dean's unstinted praise of his *fidelity*. Thus, after speaking of the fervour of his eloquence,* which was universally admired, he both describes and demonstrates *Chrysostom's faithfulness*: 'He spared no one in his severe animadversions upon worldliness and vice. He did not confine his censures, however, to his lay hearers, but attacked ecclesiastics even in high places. In his visitation through the Asiatic provinces of his archiepiscopate he actually deposed thirteen bishops, and passed, in short, severe censure upon the whole Order!

'His powerful eloquence,' continues the Dean, 'was poured forth against all classes of society. He spared neither the clergy nor the nobility, nor even the Court itself! And the Empress—Eudoxia—took deadly offence at his personal attacks upon

* 'Many of the sermons of St. Chrysostom are translated in the "Library of the *Fathers*," of whom Fénelon says (much the same as Blunt): "After the Scriptures, the knowledge of the *Fathers* will help a preacher to compose good sermons."' 'Dialogues on Eloquence,' pp. 167-235.

her. She, therefore, twice used her utmost endeavours to displace the Archbishop. And a celebrated sermon by the great preacher, shortly after this persecution, commenced, it is said, with these words, in reference, of course, to Eudoxia, and nothing could better illustrate *the rare fidelity* of Chrysostom: 'Herodias is again factious, Herodias again dances; she once again requires the head of John Baptist.' 'An insolent allusion,' says Gibbon,* 'which, as a woman and a Sovereign, it was equally impossible for her to forgive.'

However, after a disturbed reign of six years his enemies procured his banishment, and he ended his days in an obscure and desolate place among the ridges of Mount Taurus. But his exile was a glorious one. His virtues were universally respected, and after his death his name was enrolled amongst the saints of the Church as the most honoured and the most distinguished.

His remains were conveyed with great pomp and veneration to Constantinople. And now for

* 'Speaking of Chrysostom as a *preacher*, Gibbon, the historian, observes "that his critics unanimously attribute to the Christian orator of Antioch and Constantinople the free command of an elegant and copious language; the judgment to conceal the advantages which he derived from the knowledge of rhetoric and philosophy; an inexhaustible fund of metaphors and similitudes, of ideas and images, to vary and illustrate the most familiar topics; the happy art of engaging the passions in the service of virtue, and of exposing the folly, as well as the turpitude, of vice, almost with the truth and spirit of a dramatic representation."—Quoted by Dean Ramsay in 'Pulpit Table-Talk,' p. 79. See also Fénelon's 'Dialogues,' pp. 186 and 236; and 'The Prophets of Christendom,' p. 15, by Dr. Boyd-Carpenter.

a conclusive proof of the dead preacher's *sterling fidelity*. As they were being conveyed to their last resting-place, Chrysostom's remains were met, we are told, by the Emperor Theodosius, who fell prostrate on the coffin, and, in the names of his guilty parents, Arcadius and Eudoxia, implored the forgiveness of the injured saint, whose banishment from the archiepiscopate they had procured. And why? Only because Chrysostom proved *a too faithful preacher* for their imperial, albeit, wicked, Majesties.

Certainly *his* end was very different—as, in, fact was the whole treatment he received for his fidelity—from that with which *another faithful preacher* met at a much later period in our own country, and from a British monarch. Thus it is related by Dr. Guthrie that a chaplain of Charles II., named Hickington, was wont to be too faithful for his King's comfort, as he used often to preach at His Majesty's well-known vices.* The King appears to have so taken it, and so one day said: 'Doctor, you and I ought to be better friends. Give up being so sharp upon me, and see if I don't mend on your hand.' 'Well, well,' quoth the Doctor, 'I'll make it up with your Majesty on these terms: as *you* mend, *I'll* mend.'

On the other hand, it is a striking coincidence that, *like Chrysostom*, CICERO was also a victim of *his fidelity*. For, having boldly exposed to the Senate and Roman public the secret vices of

* As a contrast to this, see Bishop Welldon's account of Dr. South's style of preaching before the Merry Monarch, in the *Nineteenth Century* for September, 1904, pp. 405, 406.

Antony, Octavius, whose friend and benefactor Cicero had been, sacrificed him to the profligate's rage. His matchless talents, unsullied character, and a long life devoted to the service of his friends and the State, are well known, but they afforded him no more protection than similar qualities did to Chrysostom. Assassins pursued him to the shores of Cajeta, and near Tusculum, one of Cicero's favourite villas, and the scene of his philosophical studies, they severed his head from his body. His death alone, however, did not satisfy Antony, for he caused the head and hands of *the faithful Cicero* to be fixed upon the rostra from which that most eloquent of orators had so often instructed and delighted his countrymen. But cruel and revengeful as Antony was, he could not prevent the spectators from paying the tribute of honour and gratitude which was due to eminent talents and important public services. For they could but dimly behold a sight so sad by reason of the abundance of their *tears*!*—tears, we are much inclined to believe, quite as sincere, if not more so, than the prayers offered by the Emperor Theodosius upon the coffin of the faithful St. Chrysostom† (Kett. vol. i., pp. 428, 429).

* An excellent account of Cicero is given in Wilkinson's 'Foreign Classics (Latin) in English,' vol. ii., pp. 224-267 (Funk and Wagnalls' Company). See likewise Fénelon's 'Dialogues,' pp. 75-77 and 231, 232; Lemprière's 'Class. Dict.,' and especially '*Plutarch's Lives*' (Langhorne's translation), pp. 589-607 (published by Routledge, price 3s. 6d.).

† On the word 'faithful,' as here applied to Chrysostom, cf. Dr. Brewer's 'Dictionary of Phrase and Fable' (Cassell and Co.).

IV. *A striking and impressive contrast between FAITHFULNESS AND UNFAITHFULNESS* is given by Frederick Denison Maurice* in his essay on 'The Unity of the Church,' when, for instance, he asks: 'Is it not a great proof of a spiritual power in the world that the feeble Francis of Assisi, by the one thought that Christ is the Friend of the *poor*, did so much more to preserve and extend the Church—even to support the Papacy itself—than the hundred-handed Pope (Innocent III.), with all his resources of outward strength and unrivalled craft? Is it nothing that Louis IX., because he was a *faithful* national Sovereign who loved justice, was felt to be such a saint as no Pope had ever been?' And so were these two together—viz., Francis and Louis—to quote a phrase of Bishop Lightfoot when writing upon Paul and Seneca, '*true King and true priest*'; and *as faithful, so successful*, for no man was ever the one who was not the other. Is this true? The question brings us to our last point.

V. TO BE FAITHFUL IS TO BE SUCCESSFUL. Hear what Bishop Phillips Brooks says: 'I cannot pass by what, after all, has seemed to me to lie at the bottom of a very large part of the *clerical failures* and half-successes which I have witnessed. What is called a "success" in the ministry is indeed a curious sort of phenomenon, very hard to analyze. It is half clay, half gold. It is half secular and half religious, and the two halves are mingled so that it is impossible to separate them. The

* As well as of F. W. Robertson, read Stopford Brooke's 'Life of F. D. Maurice' (C. Kegan Paul and Co.).

"*successful minister*"* is a being of such mingled qualities that he leaves open room enough for many men who are not called successful to be thoroughly good, nobly useful, and very happy. But still, this standard of success has its advantages. It is intelligible. And it brings at once forward the simplest of all *causes of failure*, and shows it to be the same that brings failure in every department of life. That cause is mere UNFAITHFULNESS, the fact of *men not doing their best* with the powers that God has given them. I think it is hard to believe how common this trouble underlying all troubles is in the minister's life. Ah! my friends, it is wonderful what a central power is *the moral law*. The primary fact of *duty* lies at the core of everything. The first necessity for the preacher and the hod-carrier is the same—"BE FAITHFUL," and *do your best always* for every congregation and on every occasion'† ('Lectures on Preaching,' pp. 99-101).

CONCLUSION.—In Malachi we read that 'the law of truth was in his mouth, and iniquity was not

* If the reader desire *examples*, I know no better than 'Successful Preachers,' by G. J. Davies, who includes in his list—and treats more fully, as more ably, than the authors previously mentioned—Wilberforce, Pusey, Melville, Kingsley, Robertson, Stanley, Chalmers, Guthrie, and others.

† 'If he do otherwise, he is not *præco*, but *prædo*—not a "pastor" (or crier), but an "impostor" (or robber), p. 277. —'Things New and Old: A Storehouse of Illustrations, and A Treasury of Similes' (Dickenson). Comp. the word 'Duty' in 'Scripture Itself, the Illustrator' p. 106, by G. S. Bowes (Nisbet). And *cf.* Bridges' 'Christian Ministry,' parts ii., iii., and iv.

found in his lips : he walked with Me in peace and equity, and did turn (convert) many away from iniquity' (Mal. ii. 6). The significance of this passage lies in the fact that the prophet declares a connection to subsist between *faithfulness* and *success* in the work of preaching—between a godly life and the turning away (converting) of many from iniquity. One of the great ends for which the ministry is appointed is the *saving of souls*; the end for which a preacher of Christ is to live and labour is the same.* The means to this end are a holy life and a *faithful fulfilment* of our ministry. The connection between these two things is close and sure. We are entitled to calculate upon it. We are called upon to pray and labour with the confident expectation of its

* 'We have *primarily* to deal with the awakening of men's *souls*' (Archdeacon Wilson in 'Pastoral Theology,' p. 39). Some people do not seem quite clear upon this point, as the following story will show : 'Dr. Moffat was once present at a civic banquet in the city of London, and was introduced to the assembly as being familiar with the African diamond-fields. He calmly and modestly confessed that he knew *little of them*, "for," he added, "I went out to Africa to seek jewels of a very different character—the *souls of the benighted Kaffirs*"' (Ezek. xviii. 4). Small wonder, therefore, that, when visiting Norwich a little while after this, and being asked to write something in an album, he wrote :

"My album is the savage breast,
Where darkness reigns and tempests wrest,
Without one ray of light.
To write the name of *Jesus* there,
And point to worlds both bright and fair,
And see the savage bend in prayer,
Is my supreme delight."

'Helps for Speakers,' by H. O. Mackey (Marshall and Co.).

being realized ; and where it is not, to examine ourselves with all diligence lest the cause of the failure be found in *ourselves*—in our want of ‘faith,’ our want of ‘love,’ our want of ‘prayer,’ our want of ‘zeal and warmth,’ our want of ‘spirituality’ and ‘holiness of life,’ for it is by *these* that the Holy Spirit is grieved away (St. Matt. xxiv. 45-47). *Success, then, is attainable* ; success is *desirable*, too ; success is also *promised* by God ;* and nothing on earth can be more bitter to the soul of a *faithful* preacher than the *want* of it. To walk with God as Enoch walked (Gen. v. 24), and *to be faithful to our trust*, is declared to be the certain way of attaining it. How *much* depends on the holiness of the preacher’s life, the consistency of his character, the heavenliness of his walk and conversation ! His position is such, too, that he cannot remain *neutral*. His life cannot be one harmless obscurity. He *must* either repel or attract—save or ruin souls ! How loud, then, the call, how strong the motive to spirituality of soul and circumspectness of life ! How solemn the warning against worldly-mindedness and vanity, against levity and frivolity, against negligence, sloth, and formality ! (‘Words to Winners of Souls,’ p. 31). Of all men, a preacher of the Gospel is especially called to *walk with God*. Everything depends on *this*—his own peace and joy ; his own future reward, too, at the coming of the Lord. But particularly does God point to this as the true and *sure* way of securing the blessing. *This is the GRAND SECRET of ministerial success* (*ibid.*, p. 32).

* Eccles. xi. 1 ; Isa. lv. 10, 11.

From all that has been said in this chapter, then, it seems clear that never were words more pertinent to the preacher, or more practical, than those of H. Bonar when he wrote :

*'Thou must be true thyself,
If thou the truth would'st teach ;
Thy soul must overflow, if thou
Another's soul would'st reach ;
It needs the overflow of heart
To give the lips full speech.
Think truly, and thy thoughts
Shall the world's famine feed ;
Speak truly, and each word of thine
Shall be a fruitful seed ;
Live truly, and thy life shall be
A great and noble creed.'*

And better still—nay, best of all—‘*THY REWARD*’—the surest of all sure things and the sweetest—the welcoming plaudit of thy Master: ‘*WELL DONE, THOU GOOD AND FAITHFUL SERVANT*: thou hast been *faithful* over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord’ (St. Matt. xxv. 21).*

* Comp. ‘The Master and His Servants’ in ‘The Secret of the Presence,’ pp. 199, 200, by Bishop Moule (Seeley and Co.).

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